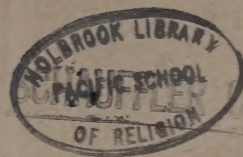


Church Building Number

Church



Management



Illustration, Courtesy Carroll Whittemore Associates
CHANCEL WINDOW, SAINT PAUL'S METHODIST CHURCH
Niagara Falls, New York

V. 25 October, 1948
1948/49

• Volume XXV •

Number One

FACT-PACKED ANSWERS TO IMPORTANT QUESTIONS FREQUENTLY ASKED BY BUILDING COMMITTEES

● "HOW can we make our church building contribute most effectively to the advancement of the work of our church?"

More and more building committees are asking this question in order to make their church plant help meet more fully today's ever-growing demands upon the services of the church.

Many building committees have been surprised and gratified to learn how quickly, effectively, and inexpensively the service rendered by their church building, old or new, can be substantially increased by the installation of electronic (or amplified) tower chimes. Such information, presented below, will prove equally interesting to the building committee of your church.

1. What does our church GAIN by installing electronic tower chimes?

Electronic tower chimes serve as a daily impressive reminder of the presence of your church in the community . . . a call to worship at the appointed hours . . . a beautiful and distinctive addition to your music during services . . . and a source of inspiration and comfort for those who cannot attend services.

Translated into the majestic tones of matched bells, the message of your church transcends the barriers of tongue and race and creed—of income, vocation, and age . . . soothes the fretful spirit of the sick and the depressed . . . affords a refreshing respite from the strife of daily existence.

So distinctive and inspiring a service greatly enhances the position and influence of your church in the community . . . enables the church to work more effectively among all persons living in the area served and to obtain from them the greater and more enthusiastic cooperation needed for the accomplishment of an ever larger and more beneficial program of church service.

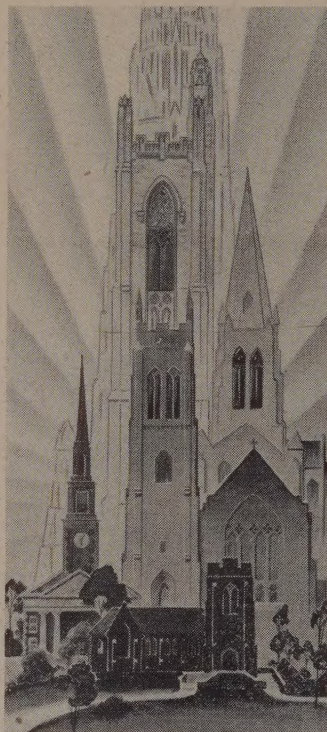
2. What does our church LOSE by NOT installing electronic tower chimes?

All the advantages mentioned above PLUS a large part of the potential value of your church tower.

Church towers are intended to serve two purposes: (1) to inspire by sight, and (2) to inspire by sound through the music produced by the bells or chimes which the tower is intended to house. Inspiration by sight—valuable and essential as it is—is limited by such physical factors as the height of the tower in relation to surrounding buildings or trees, the number of persons using the street on which the building is located, and other similar factors.

Sound, however, in the form of tower chime music, knows few limitations. It permeates the entire surrounding area, both indoors and out, day or night, rain or shine . . . conveys its inspiration to the hearer whether he is within sight of the tower or many blocks away.

It is obvious, therefore, that the absence of tower chimes



sharply reduces the effectiveness of the church tower in advancing the program of the church in the community . . . deprives the church of a large part of the value of its investment in the tower which usually is greater per square foot than any other part of the building.

3. How much trouble is it to install electronic chimes?

Very little. No reinforcement of the tower or any other part of the average church building is necessary. Actual installation of the unit usually requires only two days.

4. Why is NOW an exceptionally good time to make this installation?

(1) Most churches are in better financial condition than they have been in many years and can easily include the moderate cost of this instrument in their current budget. (2) Installation now will make the music available for Thanksgiving and Christmas services which are especially appropriate occasions for music of this type.

5. What are the most important advantages of Celesta-Chime electronic tower chimes?

(1) Matchless tone quality, markedly similar to that of the world-famous Deagan Carillon! (2) Quintamonic Tuning, an exclusive, patented 5-point harmonic tuning process, which makes the Celesta-Chime the only electronic tower chime on which chords can be played without sounding out of tune! (3) Exceptionally fast-operating solenoid striking actions and individual dampers which prevent the intermingling of unrelated tones and make it possible to perform rapid musical passages with complete freedom from blurring and "running together." (4) Compact tone-generating unit, which weighs only 282 pounds and occupies less than three square feet of floor space. (5) Special speaker controls which permit the music to be heard inside the church only, outside the church only, or both inside and outside at the same time. (6) Separate keyboard if desired, or may be played direct from the organ console.

6. How can we raise money to install the Celesta-Chime?

If you would like to consider methods other than including this item in the current church budget, write to Dept. CM-1048 today for Deagan's helpful free booklet, "How My Church Can Own a Celesta-Chime."

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Selected Short Sermons

By Earl Riney

Everything has an explanation—
even a lie.

* * *

An upright man can never be a
downright failure.

* * *

Some people are like ice—rather
slippery.

* * *

Your circle of friends should be
square.

* * *

Proper recognition of a kindly act is
a sign of good breeding.

* * *

Let your food for thought always
contain the element of goodness.

* * *

We must strive to transform adver-
sity into victory.

* * *

It is never the end until you quit
fighting.

* * *

The best way to earn loyalty is to
show you deserve it.

* * *

Moderation in all things is the safest
rule to follow.

* * *

Let your daily speech be a chain with
flawless links.

* * *

Discover what you can do best, then
do it.

* * *

By becoming blind to minor irrita-
tions, you may discover the hidden
values everyone possesses.

* * *

Memory may be a bane or a blessing,
a curse or a joy. Happiness in life
often depends on the kind of memories
we have.

* * *

In making a bid for the pity of oth-
ers, we succeed only in making our-
selves disagreeable.

* * *

The one-talented man is prone to
become disgruntled because he does
not possess as great gifts as others.
No matter how limited is your ability,
take what you have and use it.

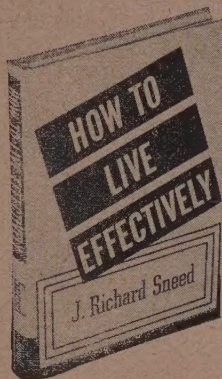
* * *

The reputation of a woman may be
compared to a mirror, shining and
bright, but liable to be sullied by every
breath that comes near it.—Cervantes.

* * *

The audience would rather hear a
smart fellow from one who doesn't
pretend to be smart himself.

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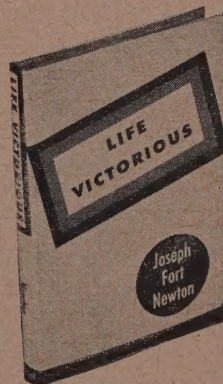
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THE EDITOR'S DRAWER

The Interdenominational Bureau of Architecture

This is our fifth annual church building issue. Each one has been published as an October number. This splendid current edition has been made available through the cooperation of Elbert M. Conover and the Interdenominational Bureau of Architecture of which he is the directing genius. Most of the editorial contents were made available from that source.

This bureau was established to serve the churches of America. Inquiries regarding your own building problems may be addressed to it at 297 Fourth Avenue, New York 10, New York.

William H. Leach.

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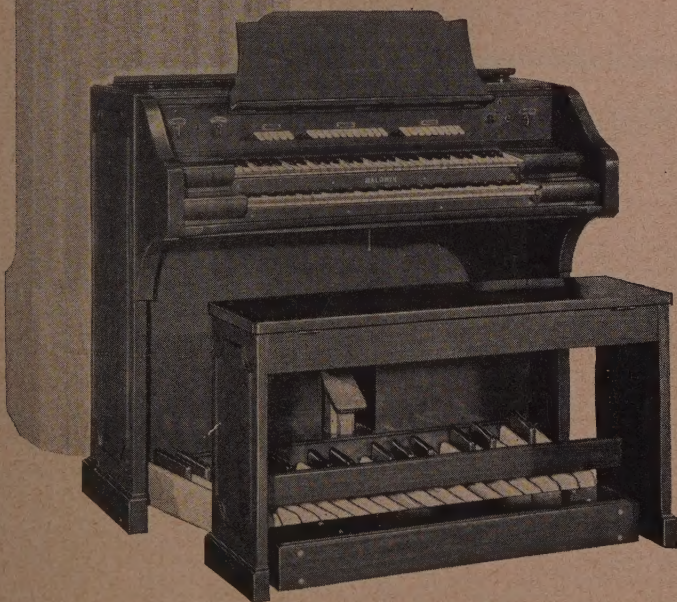
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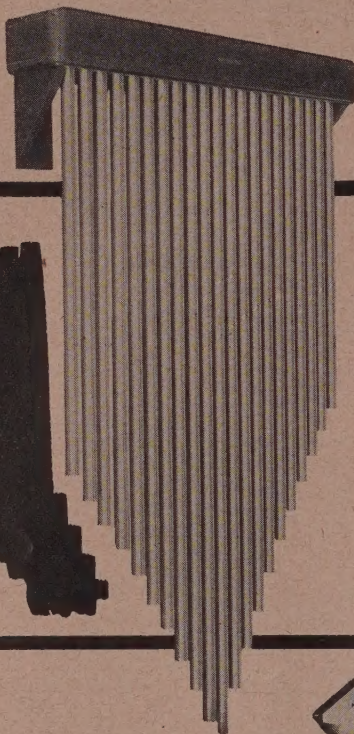
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Ministerial Oddities

Collected by Thomas H. Warner

While en route on his western trip, President Truman attended a service on June 13, 1948, at Kearney, Nebraska, at the Baptist Church. Two days later the bulletin board contained this notice: "President Truman will not be here next Sunday, but God will."

* * *

In 1948 Sir Oliver Franks succeeded Lord Inverchapel as the British ambassador to the United States. He is an Oxford don, and desires above all else to live an academic life. He is a scholar and a philosopher. His father is a Congregational minister and a college president. Three of his uncles are Congregational ministers.

* * *

Taking a respite from politics, Prime Minister Attlee and Sir Stafford Cripps read the lessons at a special morning service at St. Mary's Church, Scarborough on the Sunday prior to the annual Labour Party's Conference. The Archbishop of York preached the sermon. The service was organized by the Parliamentary Christian Socialist Group, which includes about eighty Labour members.

* * *

An English visitor to the United States told a story about a Dr. Blank who was not very enthusiastic about group discussions. He said: "If the method had been regarded in apostolic times with the respect it is held in some quarters today, then Paul's answer to the gaoler's question, 'Sir, what must I do to be saved?' was infelicitous. What Paul ought to have answered would have been, 'Well, now, and what would you yourself suggest?'"

* * *

The same visitor told this story. "A young minister, who, it is to be feared had not sufficiently pondered Paul's injunction not to think more highly of himself than he ought to think, had been appointed junior colleague to the pastor of a large New York congregation. He was annoyed that the status proposed for him was 'assistant minister.' It seemed to him that 'associate minister' was a title more befitting his ability.

"So he took his grievance to a friend nearing the end of his active service as a minister of the Master's church. This good man listened attentively to the tale and then pronounced judgment. 'My dear boy,' he said, 'what does it matter either way? They'll both be abbreviated into ASS.'"

(Turn to page 21)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXV
NUMBER 1
OCTOBER, 1948

Stepping Stones to Architectural Beauty

NO matter what kind of church you finally build, it will be a compromise. Almost from the time you start planning until the day of dedication progress will have been made by yielding ideas for cooperation. Probably there has been a compromise in the site that has been selected. There has been a compromise between the ideal and the resources available. There has been a compromise between the various minds on the committee, with various donors of money and memorials. There has been a compromise between the ideas of the architect and the committee. You will still recognize some of the features for which you have contended but it will not be the church of your dreams.

One minister of our acquaintance had a cryptic reply for a patron who said to him at the dedication of a new building, "So now you have built a church. I presume that this church, in every particular, is just what you desired."

Said the minister: "No, hardly that. If I had insisted that it be as I would have it in every particular, I would not have a new church."

I recognize this truth as I list the goals which should be sought if you are going to build a new church. But there are some basic qualities necessary in good church design.

1. *Secure a large building lot.* A good church deserves a good setting. A landscape architect can do much with any site if it is large enough. But he is helpless if the building fills the entire lot. The church, itself, should not be too close to the sidewalk or the highway. One cannot get a good perspective view if he stands but a yard from the wall. For the best appearance the building should be far enough away from

the front of the lot so the beauty of design can be appreciated.

Then, for the practical purpose you need a good sized lot. Street parking will pass out in most cities in the next generation. Your church needs a lot large enough to care for the automobiles of those who attend its services. Then, more and more, churches are finding use for the out-of-doors. An open air pulpit is desirable in the warm months. A little nook for picnics will be appreciated. A quiet corner for quiet meditation is helpful.

Real estate costs money in these days. But building costs more. Don't invest a hundred thousand dollars in a church building and then crowd it on a lot so small that the building itself cannot be appreciated.

2. *Build near the ground level.* My ideal church is one which is entered at a single step above the ground level. Many churches of the past generation have been six or even eight feet above the ground. The climb has been hard and even dangerous for some worshippers. There was a reason for this high floor. The church was seeking basement space. In order to keep above the sewerage the nave of the church was pushed into the air. Good worship facilities were spoiled for a basement kitchen and dining room. Basements have been sources of trouble in churches. If you have secured a lot of sufficient size you can limit the basement to room for the heating and air conditioning machinery. Keep all activities above the ground level. By doing this you will avoid expensive excavation and the almost inevitable flooding and rotting floors. You wouldn't like to live in the cellar at home. Don't send the church school children to the church basement. And don't expect people to climb eight to a dozen stairs to get into the house of worship.

3. *Provide a good sized foyer.* Call it a vestibule if you want to. But have it large enough

so that people may gather before and after services for the inevitable visiting and fellowship. It will be a good place for announcement books, literature racks and educational displays.

Have it equipped with racks for coats, hats and umbrellas. In this way you can avoid the embarrassment of carrying wet and heavy overcoats into the pews. We might add that the ushers should be instructed to watch the coat racks that no poachers from the street may enter to carry away the garments.

4. *Have a center aisle in the nave.* And have one of the entrances from the foyer into the nave at the center aisle. Personally, I like to see the main entrance of the church into the foyer directly in line with the middle aisle. It is a fine thing if the worshipper entering the house of God can have a view direct through the nave to the altar or communion table.

The purpose in going to church is to worship God. A direct approach is psychologically sound. In some churches one wanders about a bit before he finally finds the nave. Then he finds a flood of hats between him and the altar. A center aisle with the entrance correctly placed will eliminate this.

The center aisle also gives the right setting for liturgical processions. These, I think, will have increasing use in the churches.

5. *Let the altar or communion table occupy the focal center of worship.* The chancel will, of course, be raised above the floor of the nave. The altar, or communion table, should have the central position at the back of the chancel. This means that the pulpit will be at one side at the front. Probably the lectern will be on the other side. The choir will be seated in stalls which run parallel with the walls of the chancel. Don't place the choir in front of the altar. Don't have it facing the congregation.

While it is not true that the altar and the communion table are synonymous, either may serve as the focal center of worship. Some churches like a window above the altar. Other liturgists oppose it as detracting from the centrality of the altar. Probably the compromise on this point is to have a window created which adds to the message of the altar rather than detracts from it.

Let the altar have its adornments. A cross and two candlesticks are sufficient in the average church. Do not place flowers on the altar. If there are flowers they should be placed on the retable or shelf just above. Do not put the offering plates on the altar until

the offering has been received and consecrated. And, in the name of all that is holy, don't let anyone, not even the preacher, lay his hat on the altar as he meets with a committee.

6. *Invest in a good organ.* And as a special caution don't invest in gaudy organ pipes. The big brassy pipes across the front of the church belong to an earlier era. At one time they were an indication of the gentility of the church. But those days are gone. Worship in our day has become quite realistic and frank. We do not like to have the choir facing the congregation; nor do we like to have the organ on display. The bob-tailed, baton swinging choir director is also quite passe.

Buy an organ commensurate with the resources of your church. It is the musical instrument most closely associated with worship. There is no substitute for good organ music. Between pipe organs and electronic organs we refuse to sit as judge. However, be clear on the matter. There is a distinction. Be honest about it. The average layman may not think that he can tell the difference between a pipe organ and an electronic organ. He certainly can understand the technical differences if they are explained to him.

7. *Have stained glass windows.* It is well if both sides of the nave are open to the air. This is not always possible in crowded city conditions but my ideal church has natural light on both sides. The making of stained glass windows is an art—an art which deals in symbols. It is an old art and has been mainly associated with churches. The church can claim stained glass as it can claim the organ.

Of course, many churches have been built without stained glass. For a long time some have felt that the Colonial architecture should have the semi-opaque little window panes in wooden sash. But there are, today, some beautiful examples of Colonial design with stained glass.

In the confusions of the present world the church may find it difficult to proclaim its spiritual mission. The noise of the streets dims the litanies of worship. Skyscrapers rise above its spires. The colors of movie houses cry out with pictures. The church must offer with the traditional methods of its history. Its techniques are the architecture of tradition, the vestments and processions of worship, the voice of the preacher, the organ, the singing of the congregation, and the symbolism of art. These are the qualities which must be maintained.

The Preacher As An Interpreter

Beginning a New Series on the Work of the Minister

by David A. MacLennan*

In a somewhat condensed form we are presenting the series of lectures given by Dr. MacLennan at the summer school of McCormick Theological Seminary, Chicago, Illinois, in the summer of 1947. The general subject is "The Obligation and Opportunity." Other papers will consider the minister as a Prophet, a Therapist, a Workman Unashamed, and a Spiritual Athlete.

shoulders of Atlas are unable to carry it. The hands of Moses that dropped in weariness, the cry of Elijah, 'I, even I only am left', the figure that collapsed in the Garden of Gethsemane, these are the hands, that is the cry, that is the figure of every man who has ever dared to take upon himself the burden of the Lord. Be assured that if your burden affects you otherwise, if there never comes a time when it seems utterly beyond you and absolutely crushing, then it is not the Lord's burden that you carry. But just because the burden is the Lord's it is not you alone that carry it. The Lord carries it with you. Take the Lord's burden upon you and you shall find the strength of the whole universe is in you to help you bear it."

A whimsical friend of mine tells me that in his home the family have set aside a room which they call not a solarium, but a "solitarium." It is a quiet den into which any member of the household may retreat when the world, domestic, scholastic or ecclesiastic, is too much for him. Voluntary solitary confinement provides therapeutic aid. The harassed individual may recover poise and regain truer perspective. When you and I are oppressed by the seeming futility of our labors, resort to a "solitarium" may be indicated. To rethink and reappraise the privilege and majesty of this "chivalrous adventure" to which Christ has called us is salutary exercise in which we do well to engage at least once a year. As we brood upon the nature of our calling, it is entirely probable that the spirit of God may lead us into fresh apprehension of the sheer glory which attends it. "It is a marvelous privilege that, in prayer, we sin-soiled as we are, can go boldly into the presence of the Holy God, whose eyes are purer than to behold iniquity,

and speak to him face to face, as a man to his friend. But far, far more amazing still," says Dr. Arthur John Gossip, to whose winged words of spiritual insight so many of us are indebted; "is it that, in the sermon, the Lord God himself should be speaking to very us, through the stumbling tongue of his poor servant, no less truly than he did through his prophets long ago. And, if the man is really preaching, Christ himself is in the midst, is there, quite near, the same wonderful, Christ; and seeing him, hearing him, conscious of his presence there, beside it, the soul runs to him, clings to him, accepts what he is offering, deals with him face to face, and at first hand, with an intensity of worship which the rest of the service never even touched."

Despite the stammering imperfections of our speech and the glaring discrepancies in our character, we are called to lift up before others what Dr. P. Carnegie Simpson has called the "monstrance of the gospel."

"When the Lord eternal speaks, who can but prophesy?"

Notwithstanding widespread indifference to public worship a surprisingly large number of our pagan contemporaries concur in this high opinion of preaching. If a public opinion poll's findings are to be trusted, it would seem that a majority of our fellow-citizens considers the sermon to be the paramount feature in a service of public worship. Let the heathen rage, and the secularist quip that preaching must be equated with exhibitionism and condemned as futile; we have high warrant for believing that Herman Melville's view corresponds with reality: "For the pulpit is ever this earth's foremost part; all the rest comes in its rear; the pulpit leads the world."

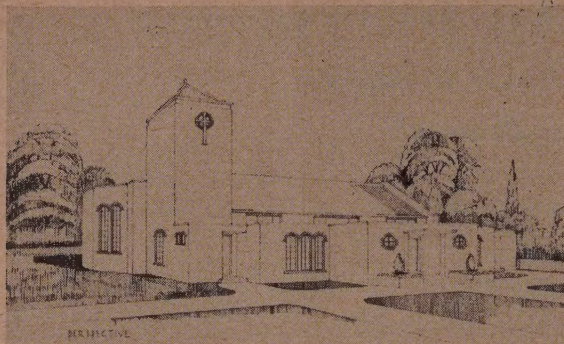
The Duty of Interpretation

The preacher has an obligation and an opportunity to be an interpreter. If a theologically-minded friend insists that the preacher's primary duty is to declare the gospel rather than to essay the role of interpreter, the answer surely is that the two functions are complementary. Granted that the primary function of the church is to proclaim the message; the proclaimer is a servant of the incarnate word who in the days of his flesh spoke so rele-

MOODS overtake the Christian minister when he is tempted to reverse St. Paul's high estimate of preaching, causing him to lament "yea, woe is unto me, because I preach the gospel!" Fortunately for most of us, the mood is fleeting. Scrutiny of such an attitude convinces us that it arises in fatigue, in an unfair judgment of personal effectiveness, or in inadequate preparation of one's homily or heart. The late Principal W. M. Macgregor of Glasgow told of his friend Dr. Marcus Dods asking him if he knew "any pleasure in life like that of preaching." Hours come when the preacher shares the Scottish churchman's enthusiasm. Nevertheless, the difficulties confronting the Christian preacher are formidable in their complexity and extent. It affords some comfort to know that masters of the art have confessed that it imposes a well-nigh insupportable burden even upon the most single-minded disciple of the Lord. Martin Luther, whose sermons marched like an army of liberation, had to overcome an almost pathological distrust of both his own fitness as a preacher and the usefulness of any sermon effort. If such self-consciousness and the sense of personal inadequacy as plagued the great Reformer be absent from us, misgivings relating to our vocation may remain.

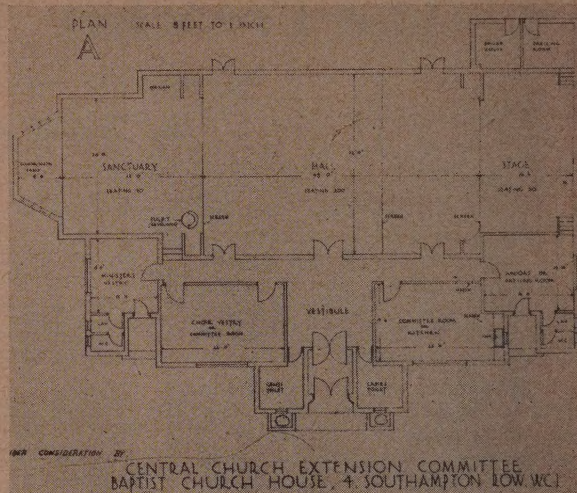
It is estimated that about five million sermons are preached in the United States by the nation's 231,000 clergymen each year. What comes of this spate of homiletic endeavor? To what extent is the common life appreciably influenced? An English preacher, hearing that paper ashes made good garden fertilizer, burned a mass of his sermons and used them on a row of turnips. "It was a complete failure," he reported. "Barren, all barren, and like most modern discourses, not even posthumous energy!" "The difficulties," wrote Dr. L. P. Jacks of Oxford, "are unquestionably enormous and such as to daunt the courage of the bravest. But what then? Was there ever a time when the burden of the Lord was not too heavy for the man who had to bear it? It is of the very nature of the Lord's burden that it should be so. The

*Minister, Timothy Eaton Memorial Church, Toronto, Canada.



A TWO-WAY CHURCH

This design comes from England. At one end of the nave is the chancel; at the other, a stage for dramatics. It depends on the way the chairs face. The nave also becomes a hall for social functions with kitchen adjacent. Here is an idea for temporary buildings in growing communities.



vantly to men's needs, and interpreted for them God's ways so luminously that they instinctively called him "Teacher." "Understandest thou this?" was a question which must have been on his lips frequently. We have then supreme authority for seeking to be interpreters of God in Christ, of the Christian faith, of the scriptures of our religion, of man's duty to God and to his brother-souls, of events and trends on "this ambiguous earth," in the light of the gospel of Christ. Let one caveat be entered. The Christian interpreter must seek to be other than a pious imitation of a secular commentator on current events.

Early in World War II, *Punch* carried a cartoon depicting a weary Anglican preacher standing at the lectern, absent-mindedly concluding the scripture reading with the words, "Here endeth the first news-bulletin"! The gospel possesses an eternal quality which explains its survival value, but it is the good news, and as such requires interpretation to the people who receive it. Happily, today as in all yesterdays, the spirit of God equips the humble and honest seeker and directs his quest for understanding. Moreover, on the basis of manifest need for guidance in our tangled time, the Christian preacher has an obligation to be as competent an interpreter as biblical knowledge, discriminating study of events, responsiveness to the mind of Christ can make him. To know the men and women in an average congregation is to realize that even among the saints are persons who are unlisted members of that growing modern cult which Stanley Jones once described as "confusionist Christians"! "What are we to think?" "What can we believe?"

"Where do we go from here?" Such questions reflect the widespread bewilderment of our time. That so many ask such questions offers hopeful opportunity to the man who knows where and how the answers may be found. Like it or not, western man turns to us as Pharaoh did to Joseph, saying, "I have heard say of thee, that thou canst understand a dream to interpret it." The dream of modern man in this hectic, atomic era may be a nightmare, and the preacher may protest as did Joseph, "It is not in me. God shall give an answer." Nevertheless, the disclaimer of esoteric wisdom does not excuse the herald of God from making as true an interpretation of the dream as possible.

Modern men and women are haunted by their dreams,—dreams compact of dust and divinity, woven of chilling fears of their own inadequacy in the face of inexorable demands,—and of singing hopes of ampler life for themselves and for their children. If we really believe that Christ is the answer, must we not lead them into deeper understanding of the truth? Truth, as a noble Christian teacher observed, is one of the abstract names for God. It was said of one of Charles Dickens' characters that he possessed "the key to the street." He could unlock doors and enter in where other people lived. Christ is the key to unlock the doors of heart's house, that otherwise lonely domicile of the human mind and emotions. He alone makes sense out of this mysterious universe. "My Father's house," he called it. He did not, and does not, explain why it is as it is, nor why such tragedies are permitted to occur to many who live in its rooms.

One man sought to interpret the ways

of God in a single sermon, a tall order! At least his hearers remembered the recurring keywords of the three texts he chose, "But God . . ." Genesis furnished the first text: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." That, said the interpreter, expresses the activity of God in providence. His second variation on the same grand theme found scriptural foundation in St. Luke's gospel: "But God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" In that dramatic sentence, declared the preacher, we discern the activity of God in judgment. His third text came from the epistle to the Ephesians: "But God, who is rich in mercy, for his great love wherewith he loved us . . . hath quickened us together with Christ." Clearly, said the preacher, we discern in this affirmation the activity of God in redemption. Strong doctrinal preaching of that quality caused more than one listener to feel that he had been in the seer's house during that sermon.

The man in the street who on occasion becomes the man in the pew asks too much when he asks us for "all the answers." But he pays us unexpected tribute when he turns to us for an answer, for an interpretation which will suffice, as the Scots say, "to be going on with." That twentieth century St. Columba, George Macleod of the Iona Community, tells of a Clydeside communist suddenly bursting into his room to proclaim, "You folk have got it; if only you knew that you had it, and if only you knew how to begin to say it."

(Turn to page 16)

When Will Building Costs Go Down?

A Building Contractor Discusses This Important Phase.
The Answer? Read the Article

by John A. Volpe*

THE primary problem of the building contractor in church building is the same that so vitally concerns all building operations, the high cost.

The construction industry reflects every angle, problem and reaction that the world is experiencing today. It is impossible to expect our problems to be independent and unaffected by events here and abroad. We are in a constant state of flux—being moulded this way and that by ever-increasing costs, higher wages, decreased efficiency of workmen and shortages in materials.

The problems of our industry seem greater now than during the war, or perhaps the long continuation of our many types of problems—extending back to war regulations—is wearing our nerves to the point where we are becoming sick at heart and exhausted from the strain. Our feeling generally is, "Can't we ever get away from these everlasting shortages, wage and strike problems, and greatest of all the inefficiency of the majority of our workmen?" Our industry, therefore, has gone through the same unrest and seeming confusion that the rest of the national economy has experienced.

In speaking on the cost of construction and realizing the many uncertainties which face us, I am reminded of the statement made by a reputable executive ten months ago in which he said, "For the first time in many years I am able to say construction costs have reached their peak for the next generation, and probably until the next post-war era (if you believe there will be enough of us left), or until radically new economic or social panaceas are introduced, whichever comes sooner. Regardless, construction costs, in the aggregate, will not advance beyond their present high levels during the immediate foreseeable future."

Since this statement was made, costs have continued to rise. Any statements made by me, therefore, will not be positive and absolute, but rather my observations based on actual experience in supervising the preparation of hundreds of estimates over the past several years, including monumental buildings similar in character to church construction.

*President of the Volpe Construction Company, Malden, Massachusetts, and president of the Associated General Contractors of Massachusetts.

"Construction costs" is not a simple term which is easy to follow. The trend of construction costs in each category of structure may differ one from another. Types of structures, such as churches within given categories may differ, one from another, and frequently do. For example, in the category of churches there may be fifty basic variations so far as measurable influence upon cost is concerned. Were you to simultaneously release 50 toy balloons you would observe that there was a difference in their rate of ascension. Were there no ceiling in the room, some of the balloons would never go as high as others and the heights of none of them would remain static. They would have their ups and downs and sidewise motion seemingly without regard for one another. The balloons were not precision inflated, were not precision-manufactured, their buoyance is not constant, the air in which they float is irregular and the air in the locality of each balloon is different.

The behavior of fifty balloons would not be unlike the cost-balance of fifty types of churches. That is why it is not possible to group all church buildings into a price structure based on identical unit price costs. During the war, and until the end of O.P.A. control of prices upon most building materials and W.A.B. control of labor's wages in the building trades, two distinctly different markets developed as to cost. One market consisted of those people who were striving to operate within the limits of O.P.A. and W.A.B. regulations. The other consisted of those who exhibited fewer scruples either through choice or force of circumstance. This latter market became known as the black market, another term for "illegal." For the most

part, trade publications and other organizations which maintain an index of costs pegged their figures to O.P.A. and W.A.B. with a few allowances for the decrease in labor productivity, shortage of materials and other important factors. These did not truly reflect the actual on-the-job cost of construction.

Upon termination of building material price and wage controls, the black market became legal technically, if not morally. Thus new problems were presented to contractors and to everyone concerned with construction costs.

At what levels should costs be figured: If one believed that all building costs would forthwith assume the old black market levels, that would dictate a course of action. If, on the other hand, any other conclusion were reached, except that all costs would forthwith take on the aspects of a legitimate market, a thoroughly careful analysis would need be made of the entire construction market as to the probable effect upon cost of remaining controls, material and labor supply, productivity, etc. Obviously, when all finished with such a study, a certain amount of speculative guessing would need be employed.

Will suddenly increased costs be of long or short duration? Many felt that some of the extra costs brought on by termination of controls over prices and wages would be of short duration, diminishing as rapidly as the following cost-inflationary elements disappeared:

Extra costs: (1) due to work-stoppages at the site of construction because of spotty receipt of materials; (2) due to use of more costly and unmodular substitute materials and equipment; (3) due to premium prices born

COST INCREASES 1937 - 1947

	1937	1940	1947
Shovel excavation per cu. yd.	\$.50	\$.60	\$ 1.25
Concrete wall forms—labor per sq. ft.	.06	.07	.22
Concrete wall forms—material per sq. ft.	.03	.03½	.12
Concrete cost of material per cu. yd.	5.75	6.00	9.00
Labor of pouring per cu. yd.	.50	.55	2.00
Common brick per M.	13.00	14.00	27.00
Labor for brick per M.	16.00	18.00	45.00
Lumber per M.-board ft.	32.00	42.00	115.00
Labor for erecting	25.00	30.00	50.00

of scarcity for both labor and material with the overtime element for labor; (4) due to builders' contingency cushions in their bids guarding them against the operations of price escalator clauses exacted by suppliers; (5) due to restrictions upon, and impairment of, the productivity of labor.

These supposedly temporary inflationary elements have remained with us and continue to prove a tremendous burden on the industry.

"Let us look at some of the fundamental working statistics, following which certain conclusions can be reached."

A little over ten years ago, in 1937, my firm was the successful bidder on the general contract for the erection of a church in the Greater Boston area. It should be of interest to compare some of the unit costs used in making up our estimate on this project with the estimate for a building erected in 1940 and a 1947 estimate for a church which is yet to reach the construction stage. These three periods are chosen because they reflect, first, the lowest price structure as reflected in the middle thirties depression; second, the immediate pre-war level; and third, the present price structure. I quote these figures for the various items as taken from our estimate sheets:

It will be noted that there was not an appreciable change in the costs between the 1937 and 1940 projects, the cost increase being limited to between 10 and 15%.

However the 1947 project shows substantial increases, the concrete item showing the smallest increase of about 50% with the others varying from this level to increases of practically 200% as reflected in the lumber and form erection costs.

A study of the wage increases granted during this period indicate an increase generally of approximately 40%. Yet in the figures used above, all erection costs increased from 66% to 200%, or an average of approximately 100%. Lack of productivity must certainly share the major portion of the inequality between the 40% and 100% figures.

Numerous factors have led to this lack of productivity, a problem which is not peculiar to our industry, rather it is universal in aspect. In our country, during the depression years of the thirties, the construction industry bore the brunt of the W.P.A. "boon-doggling" extravaganza. During this unfortunate period, minimum performance received generally maximum reward and production was at a low tide. This period was followed by a devastating war during which our industry

was required to produce for the nation an unprecedented volume of construction in which speed was the overwhelming consideration. Quality, economy, and productivity of the individual workmen were subordinated to immediate accomplishment in construction. Skilled construction men were absorbed in all ranks of the engineering and construction services of the armed forces, their places on the home front being filled by others less skilled in their trades. Under these restricted conditions, the construction industry performed one of the most remarkable

feats in all history in completing work valued at more than 49 million dollars for the war effort.

In the reconversion period which followed, government regulations in many cases snarled operations of the industry. Shortages of materials hampered the coordination and proper scheduling of operations, so that it was made difficult for a construction worker to operate at maximum efficiency even in some cases, if he wanted to. Then too, many workers did not return to their trades which, together with the

(Turn to page 14)



Courtesy Charles Connick Associates

SOWER AND REAPER WINDOWS

Church Street Church, Knoxville, Tennessee

Stained Glass Is Symbolic Art

by Orin E. Skinner*

The making of stained glass is an art—a symbolic art. It is easy to confuse such an art with pictures. But the purpose, the creation and the effect is quite different. Mr. Skinner, the author, is the president of Charles Connick Associates, Boston, Massachusetts.

PEACE has not come to reconcile the controversy between mediaevalism and modernism in stained glass.

This most important handmaid of architecture should follow the lead of its illustrious masters in whose ranks the dissension is just as clearly marked. Windows should, of course, be designed in harmony with the architectural style of the structure they are to enrich, but even this restriction leaves considerable latitude for individual expression within those bounds, and we find the proponents of ancient form faithfully copying old masters while ultra-modern designers are straining every cerebral muscle to keep from looking back over their shoulders.

It seems reasonable to believe that the best course lies well between these extremes. We do well to study and admire the mediaeval masterpieces in stained glass and to profit by their example, but when we attempt to transport them into our environment they become cold and meaningless, and we are no longer creative artists but archaeologists. And it is just as foolish to refuse to avail ourselves of the vast store of genius that is our heritage from the past.

The truth is that our most successful modern creations will retain some flavor of mediaevalism. It is amusing to note how often the work of the most rabid modernist reflects distinguishing characteristics of mediaeval stained glass. It is when he most nearly succeeds in abandoning the past or allies himself with the lowest depths of the Renaissance that he fails most completely.

Every craft has forms of expression peculiar to its materials. A well executed carving in wood does not look like sculptured marble. A fresco differs in character from a mosaic. And so, stained glass has its own idiom—a means of expression of the materials, glass and lead. We revere the old masters of the craft because they discovered the true personality of stained

glass and revealed it to most excellent purpose. No matter how modern we may become, our efforts are successful only in proportion to our understanding and expression of the idiom of the materials.

Both the mediaeval and the ultra-modern movements sprung from a natural impulse to get away from the insipid commercial stained glass and the picture window produced by "art glass" studios that still disfigure so many of our churches.

One school chose to cling to proven precedent while the other threw aside the lesson of the past. A few who admired and understood the genius of the middle ages have built from that foundation, adding much of their own native talent to create a living contem-

porary expression. This has resulted in a curious paradox. They are accused of being mediaevalists by some and are called modernists by others. But whatever called, they are making significant contributions to Christian worship through a vital art developed from firm foundations.

Meaning of Windows

Distinguished windows, now as always, are conceived in terms of symbolism and design in color and light. They are not to be thought of as pictures or scenes observed through holes in the walls. That has been tried too often and always with disastrous results.

A window should be considered as a continuation, that is, a part of the wall surface. Its primary purpose is to let in light. It is filled with transparent material so that the weather may be shut out while it continues to admit light. No matter how much it is decorated or enriched, these basic reasons for its existence should not be lost sight of. The glass may be colored and the light controlled, but the problem is always to be stated in terms of active light—direct transmitted light, not reflected illumination from an opaque surface.

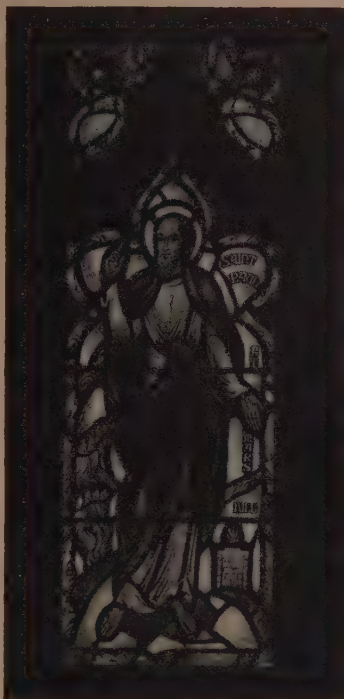
Value of Color

Color is of first importance in the consideration of windows. Stained glass is the only art that depends upon the direct light of the sun for its beauty and charm. Other art expressions are seen in reflected illumination, but colored glass transmits light and is, therefore, capable of the most brilliant and sparkling qualities. The very insistence of its high key magnifies its potentialities for good or evil. If a window is not successful, its failure is multiplied a hundred fold.

To paraphrase, "When it is good it is very, very good; but when it is bad it is horrid."

Pure color in light has the power of lifting the observer out of himself. A window should be inspiring, not simply exciting in color. Color takes this way of suggesting virtues and ideals, much as do pure sounds in music.

Ancient races sensed the glory of color and from that early realization grew mediaeval color symbolism. It is significant now as it was then because it came as a spontaneous impulse from the people. They thought of red as the color of divine love, and passionate



Courtesy Charles Connick Associates

Saint Paul Narthex Window

First Presbyterian Church
Passaic, New Jersey

*President, Charles J. Connick Associates.

*This article originally appeared in "Church Property Administration." It is reprinted here by permission of that publication.

devotion; blue represented heavenly contemplation, wisdom and loyalty; the green of springtime was the color of growth, hope and victory; gold symbolized achievement and treasures in heaven; white stood for purity and faith; and violet or purple meant justice and royalty and, in another sense, suffering and penitence.

It may be desirable to admit a flood of illumination to some interiors, or a more modified tone may be required in others.

Whether a window be deep toned or light, its colors should be clear and pure. A primary palette is best adapted to stained glass, with sparing use of the secondaries. And no matter how heavily a window may be painted it should not be allowed to become muddy and dull, but should retain the purity and clarity of its colors. It should be alive and singing in the light. Even in its deeper, most somber passages there should be a quiet glow.

Neighboring trees or buildings may interfere with the light stream, or tall structures may alternately shut out and reveal the sun. These conditions all become a part of the stained glass craftsman's problems and he must know how to meet and solve them most effectively. The radiance of glass in the ever-changing light of day brings forth a magic quality of life with fascinating swiftness and the glassman must learn to make the most of his materials. He must know how to deal with windows to be seen in a cool north light and, in contrast, with those receiving direct sunlight.

Proper Light

Perhaps his greatest hazards are surface light and conflicting illumination from neighboring windows that are not filled with stained glass but admit a flood of raw light.

Surface light is the illumination on the inside of a window, from light sources in the opposite walls. Since stained glass depends on transmitted light for its effectiveness, it is easy to understand how inner illumination will deaden the colors and even cause reflections from the glassy surfaces. It is also easy to see how nearby windows of clear or lightly tinted glass cast a screen of glaring light over neighboring stained glass to dull its brilliance and, in many cases, to completely kill the glory of the most beautiful composition.

Windows are often filled with temporary glass of a strong amber hue that will clash with almost any color scheme in stained glass. These handicaps may be temporarily overcome by a coating of oil and varnish paint of a cool neutral tone, stippled on and applied as lightly as possible to avoid a muddy effect.

It must be remembered that this is only a temporary expedient and a much better method is, to fill the windows with simple leaded glass to which a painted texture has been applied and permanently fired in. Better yet, the texture may be patterned in an interesting manner and pure color can be introduced in borders and accented spots. In any case, unless sufficient funds are available to develop the complete fenestration when the building is erected, it is a much better plan to place inexpensive but well-designed temporary glass rather than to install gaudy but cheap and inferior windows, which may be memorials and difficult to remove later on when the mistake is realized.

Symbolism

Stained glass is a symbolic art, and windows should never be confused with pictures. Lewis F. Day disposes of the picture window in clear cut fashion: "There are two respects in which a stained glass window differs from a picture: first, in that it is a window; second, in that it is glass."

We have become so accustomed to looking at photographs that the impulse for matter-of-fact realism has become strong in us. Our first thought may be that symbols are an evasion of fact and that they suggest an artificial system.

But when we think again, we realize that, like Our Lord's parables, they go straight to the heart of the matter. The basic materials of the craft as well as its fundamental relation to architecture necessarily dictate its departure from the naturalistic into the sphere of another type of abstraction, a realization of Nature without illusionary copying of naturalistic forms.

It may not be necessary to cling to the established symbols that have become so familiar through centuries of association. New forms may interpret changing times and customs. But symbolism must be understood to be of any value and so the creation of new symbols as well as the form of old ones present a real challenge to the ingenuity and ability of the designer.

This challenge is being accepted by craftsmen of character and vision as well as talent and skill. They are designing windows in which the best of the ancient tradition is combined with the highest impulse of our own times. They are demonstrating that good stained glass is not so much a question of style or period, but of inherent qualities of the material itself and adaptation to architectural setting, and, most of all, integrity of craftsmanship.

When Will Building Costs Go Down?

(From page 12)

fact that many of the old-timers have retired or gone to their reward, has made for a real scarcity of qualified mechanics which are so essential, particularly in church building. The supply of stone masons, ornamental plasterers, and carpenters, skilled in fine mill work has rapidly dwindled so that pirating of available labor has resulted. The Associated General Contractors of Massachusetts and the Building Trades Employers Association of Boston have taken two steps in an effort to correct this situation. All of its members have pledged that they will work only a 40-hour week, except in emergencies, thereby eliminating premium wages which substantially increase unit costs. The two associations, as well as many other chapters of the Associated General Contractors of America, have adopted apprentice training programs designated to produce many additional qualified mechanics. There are over 100,000 young men today being trained throughout the country in the various trades of the industry. In bricklaying alone, where the scarcity has been most acute, 389 unions and 4,772 contractors are now participating in an apprentice training program in which there are registered 9,000 bricklayer apprentices.

The influence of the material element discloses that lumber shows the highest increase at about 250% above 1937 costs and 190% above 1940 costs. It is to be expected that lumber prices have seen their peak according to today's New York Times, in which it is learned that a Congressional Committee has been advised that a 10% reduction by spring is in the making. Other materials, due primarily to shortages, have increased in cost from 50% to the 190% figure. As long as these shortages continue, they will be a factor in limiting the volume of our work and consequently will keep costs high. The Associated General Contractors of America has been investigating these shortages, particularly with regard to export of such items as are already short in this country, and has awakened the government to some heavy wastages in exporting, because accurate comparisons have not been kept by the government of actual shipments as against quotas set up.

Other factors which enter into the cost problem are the items of job and office overhead, contingency and profit. On both the 1937 and 1940 estimates our job overhead item approximated 2% of the total cost. The 1947 estimate shows our job overhead totalled 6% of the entire cost. This can partially be explained by the ever-increasing

amount of supervision required on the job along with the substantial increase in the wages of qualified foremen and superintendents. The office overhead of most contractors has jumped considerably due to the high cost of doing business. Governmental requirements as well as much additional time spent in the purchasing and estimating departments account for a major part of this item.

Contingency items were not required in 1937 and 1940 because, with an accurate estimate, no contingency generally was necessary because of the stable conditions in both the price of materials and labor. Today, however, any project involving more than three or four months to complete, involves a risk, and contractors must necessarily include a contingency item of from 5 to 20% depending on the nature of the project. The profit item generally has not been increased substantially, although the natural tendency has been to increase the margin of the contractor to allow for possible losses due to unforeseen circumstances and to offset partially the heavy tax on incomes.

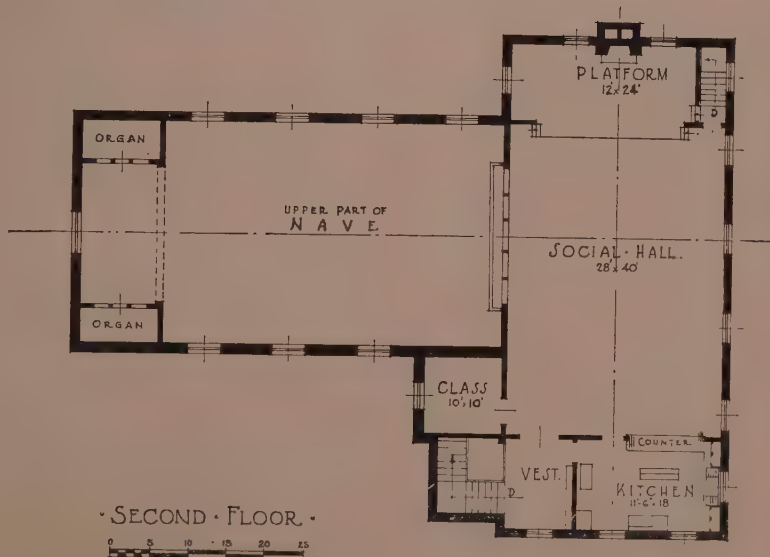
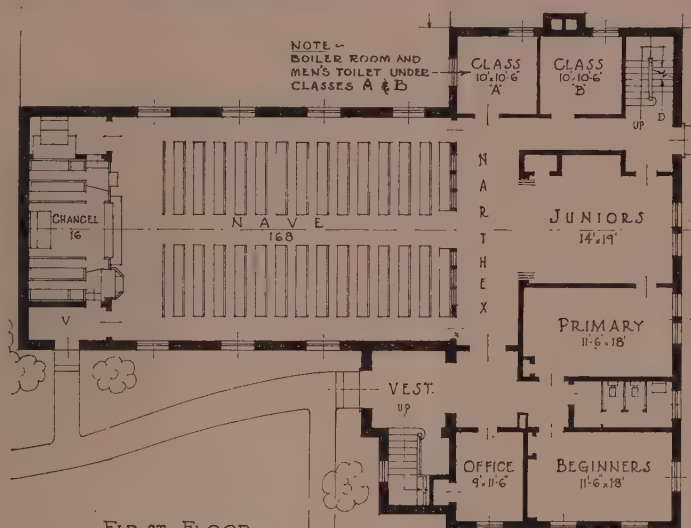
Much progress is being made in the field of new methods of construction.

"This is evidenced by the studies that producers and manufacturers are making of so-called 'engineered construction.'" This term does not mean that the construction is to be designed exclusively by engineers, but that production and plant engineers are studying methods for perfecting the mass assembling of integral parts, so that in those parts may be inserted whole cloth into construction projects. This is a form of production which, if successful, is bound to have its effect on the design of construction.

Most contractors are individualists who resist changes as long as possible, but new techniques developed during the war are being adopted in present-day construction in an effort to attain better efficiency and results. The use of steel forms in concrete, for instance, has in the past been limited to only mass concrete projects, but in recent months many progressive contractors have adopted their use on even small projects of \$50,000 to \$100,000, at substantial savings in both lumber and erection costs.

Other improvements in methods are the more universal use of form ties for concrete forms, the use of more power machinery such as portable generators, radial saws, electric hammers, concrete rubbing and floating machines. Modular coordination is certain to play an important part in the construction of tomorrow.

To say that the outlook for the future
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DESIGN FOR FIRST PRESBYTERIAN CHURCH

Edenton, North Carolina

A. Hensel Fink, Architect

When Will Building Costs Go Down?

(From page 15)

ture is bright and that church costs are coming down rapidly, would be erroneous. Higher food prices have caused additional wage increases to be granted to several trades during the past three or four months. These wage increases will boost the price of construction up still higher. Others will follow automatically. The \$64 question is where and how to get off the merry-go-round.

I believe that high costs are here to stay for some time to come. Costs between now and spring will probably remain at about present levels, although increases of from 5 to 10% in some items are possible and probable by mid-year. Decreases, if they come at all, will probably not exceed 10 to 15% in the foreseeable future, unless a general collapse in the economic structure should prevail. The law of supply and demand apparently holds true, and with such a backlog of projects caused by the war and other factors, the supply of both labor and materials will not be sufficient to equitably serve the industry at costs much lower than those prevailing today. Improvement in the conditions, so that church building costs may be lowered, can be expected. However, as, if and when labor and management increase their productivity, the apprentice training programs start to produce additional qualified mechanics in large numbers, and the supply of materials again flows through normal channels in such abundance that competition will prevail in the purchase of materials and other construction services. At any rate, I am confident that our costs to the public will prove to be not out of line with the costs of other commodities throughout the country.

The Preacher As an Interpreter

(From page 10)

"It was his certainty," commented Dr. Macleod, "that rebuked me; his implied need that moved me." Well, we have got it, and such confidence is not absurd save as a man can speak of the absurdity of Christianity, the foolishness of God which is infinitely superior to man's brittle wisdom. What is it that we have "got"? "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life . . . that which we have seen and heard declare we unto you, that ye also (this is the high comradely goal) may have fellowship with us." We must keep declaring, as Paul Scherer insists, that without him everything else is nothing; and none of it will continue long. "Without him the whole of

life is a ridiculous cage where human squirrels keep chasing themselves about in circles, gnawing on a few moral precepts for sustenance while they stop and catch their breath! Christianity is a friendship with God in Christ, where nothing stands between him and anyone of us any more."

God's Interpreter

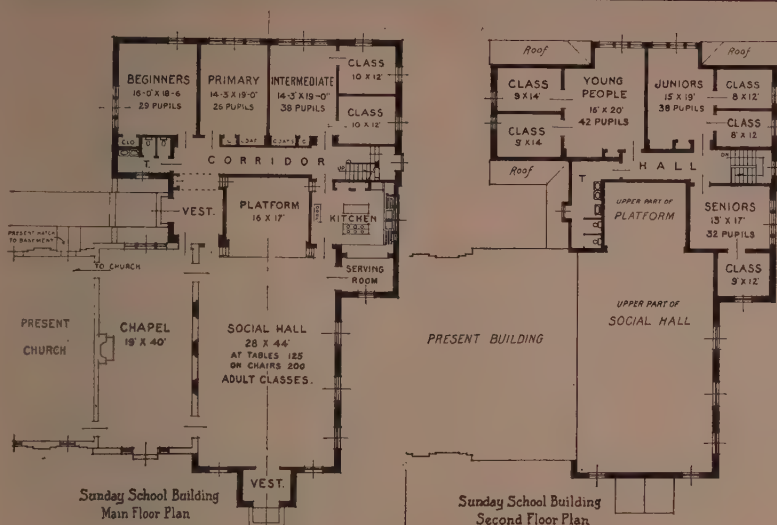
In pastoral calling or counselling you encounter a new form of an old perplexity, why do the United Nations' representatives fail so frequently to realize the objectives of world peace? Another thoughtful observer with an incomplete theology asks, If God is good, why do things go wrong? You turn to the drama of Job and sharpen the insight of faith by preaching from the picturesque text, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also. . . ." You will scarcely announce the theme as "The Ubiquity of Evil," but that will be in your mind, and you will make clear that the perseverance of sinners is a factor to be reckoned with as Christian citizens develop strategy for achieving durable peace. Many laymen regard Soviet Russia and her foreign policy as one of the chief problems confronting the western nations. Would you be bold enough to find in our erstwhile allies a modern parallel to Cyrus of whom the Eternal spoke, "I have girded thee though thou hast not known me"? You need not be even one degree "left of center" to do as the late Principal John Oman did in a memorable sermon to which Leslie Weatherhead confessed his own indebtedness. Dr. Oman preached on "God's Instrument and God's Agent." His proposition was two-fold: first, all of us alike are God's instruments. God will use us, even our folly and our wrath to praise him. Secondly, we may be God's agents, "learn God's will, respond to his call, work faithfully together with him, and find our own highest ends in fulfilling his."

Suppose that you wish to give the spiritual fact of ecumenicity a local habitation and a name. You desire to interpret God's will for community in face of the divided nature of the world. The old story of the tower of Babel comes to mind, and you deal with it honestly without destroying its picturesqueness. You correct the primitive teaching embodied in this folk-tale with St. Paul's mature wisdom, "God is not the author of confusion but of peace." The past may be with the dividers, the creators of confusion; the future belongs to the makers of understanding and good will, because this is part of the divine purpose made manifest in Christ. In passing, let us

accept responsibility to eliminate the glaring religious illiteracy of the majority of our fellow-citizens. One way in which we may help in this important concern is to devote ourselves to greater mastery of the art of biblical preaching. Professor N. H. Parker of McMaster University in Hamilton, Ontario, once indicted modern preachers for being "pathetically poor preachers" with few if any "capable of teaching the Scriptures with point and purpose." Generously he laid a large portion of the blame at the doors of theological seminary professors! Among the reasons he gave for his gloomy conclusion were these: few ministers with whom he discussed the matter possessed a whole Bible; "vast sections of both the Old Testament and the New are as dead and fruitless for them as the mountains of the moon." Again, the preaching he had heard from Protestant pulpits during the past fifteen years "is definitely inferior to what we have a right to expect. . . . The sanction of God is invariably invoked upon what is said, but God himself has no chance to say anything because the sermons are so seldom drawn from the Bible. Their sermons seldom inform the mind, warm the heart, or bend the will. Like Mark Twain's mule, they have neither pride of ancestry nor hope of offspring." Another observation of this friendly critic charges us with being "incapable of coping with elementary Biblical questions such as are raised by the exotic sects—British-Israelitism for instance, and the charismatic groups who claim to possess extraordinary spiritual powers like glossolalia, and the gift of healing." This is a severe charge laid against us, and it is made by one who covets earnestly the higher gifts for his brethren in the pulpit. Let each preacher examine himself, and if this criticism finds him, resolve to become a competent expositor of the Scriptures of our faith and tradition. Recently, Dr. Corwin C. Roach wrote a helpful book on the *Preaching Values in the Bible*. It is interesting to note that this author's third chapter is entitled, "Preaching on the Books of the Bible." An Anglican neighbor of mine preaches a sermon every four weeks which he calls "The Book of the Month," in which he sets forth simply and interestingly the helpful facts concerning one of the volumes in the divine library. If you have not attempted recently a sermon on how to read the Bible, you will be pleasantly surprised at the grateful response such a sermon will evoke.

The preacher as interpreter may wish to increase understanding between the older and younger generations.

(Turn to page 33)



NEED AN EDUCATIONAL AND SOCIAL UNIT?

This is an interesting suggestion from the drafting rooms of Wenner & Fink. Note that it provides a chapel, two floors of educational rooms and a social hall with a high ceiling.

What Style Shall We Build?

by A. Hensel Fink

Mr. Fink is a practicing architect who has designed many splendid churches including Calvary Methodist Church, Frederick, Maryland; Trinity Methodist Church, Albany, New York; and Metropolitan Methodist Church, Washington, D. C. He is a consultant to the Methodist Church and head of the Department of Architecture, Drexel Institute of Technology, Philadelphia. He replies to our five questions on modern church construction.

Do We Need a New Church Architecture?

FACED with the challenging prospect that during the next several years more religious plants will be built than during any similar period in American history, we should diligently weigh the architectural successes and failures of yesterday. If we do, the ecclesiastical dignity and beauty so necessary to the continued spiritual life of the church will not only be maintained but will be lifted to higher standards of effectiveness. Professionally and intelligently directed, the individualism of the architecture of the early part of the twentieth century can be constructively related to historic values for the sake of present and future needs.

The first consideration in church planning must be a statement of the needs of the congregation. This should include the possibility for future expansion. The plant, even to the passerby, should express dignity and wor-

ship; it should be ecclesiastically beautiful.

As to the style of architecture, those well versed in the subject are not prejudiced. It is well to raise such questions as these: "What will it look like twenty years from now?" "Will it still demand the respect of the community at that time?" The possibility is very real that the so-called modern style of today will be antiquated in fifteen years. Cycles are increasingly frequent and churches should be built to outlast them. Any style of architecture, including modern, can be treated in a conservative and dignified manner and "to my mind," says Mr. Fink, "this is the path which I believe should be followed until architectural design trends are more clearly defined."

Is the Open Chancel Replacing the Center Pulpit?

The chancel is one of the most widely discussed items of church construction at this time. Mr. Fink has advocated the open chancel for more

than twenty years. It is gaining in favor. Questions, when raised at all, do not spring from a liturgical background, but rather from a desire to understand the various phases of the service that the chancel is called upon to render. Does our worship consist only of speaking or only of singing or are these related to other elements? If we accept the altar as in any way representing our Lord, then surely we must allow it to have a dignified position in the composition of the chancel. If the pulpit, lectern, and altar are to share together, the altar should be on the axis of the church. This creates a divided choir. However, some of the finest choirs of our time have been developed in and function successfully in such an arrangement.

What Kind of Lighting Do You Recommend?

Due to the rapid change in knowledge and understanding of lighting, architectural guidance is a necessity in planning for church lighting. This entire subject is intimately related to the style of architecture, color of surfaces, materials used, goals sought, and flexibility of results desired. At times, flood lighting is helpful back of the chancel. For emphasis nothing is more effective than a spotlight. Exterior lighting is an art in itself. Certainly the use of fluorescent lighting, while permissible in parts of the educational unit, is out of character with a traditionally designed sanctuary. There is not a great difference in the cost between that of poor lighting and that of good lighting—so be sure to select the best.

What Is the Most Satisfactory Method of Heating?

Heat is an important mechanical phase of a church plant. Each method, whether it be hot water, steam, vapor or hot air, has its own advantage. Intermittently used church plants require the rapid heating of large areas. Probably either vapor or hot air is most widely used under these circumstances. Air conditioning or temperature reduction requires an extensive duct system. The heating of separate units of the building requires valves and in the case of thermostatic control these valves must be motorized. Radiant heating has not yet been found to be entirely satisfactory for other than constantly heated areas although there appear to be obvious values in the case of ground floors which are cold or damp.

How Large a Lot Should a Church Buy?

Larger sites are demonstrating their value. They make possible "all-on-one-floor" buildings which are readily accessible, uncrowded, amply supplied with sunshine and fresh air, and in

(Turn to next page)

The Architectural Students Competition

(See Pictures on Page 20)

by C. Harry Atkinson

The Church Architects Guild, the Christian Herald and the Interdenominational Bureau of Architecture some months ago announced a contest for senior students in architecture. Thirty-five church plans were submitted. The judges, distinguished in their field, gazed at the submitted plans with amazement. In some instances the students had no traditional inhibitions at all. The first decision was that the plans should never be published. But the committee has relented to the point that we are permitted to print some of the exteriors as examples of what modernism can do to church building. This article by C. Harry Atkinson, chairman of the Interdenominational Bureau of Architecture and secretary of the Edifice Funds and Building Counsel of the American Baptist Home Missionary Society.

THESE designs reflect an age-long conflict in human thought, the tension between those who seek to conserve the values of the past and those who seek to break free from the forms, habits, and restrictions which tradition has placed about them. In Holy Writ it is the unending struggle between the priest and the prophet. The priest rightly endeavors to conserve the proven values of the past by fencing them in with his institution, ritual, and behavior patterns. The prophet with his dynamic insights, his creative imagination rebels against and seeks to break out of these forms and to give free expression to his ideas. In literature and art, it is the classicist versus the romanticist. What a struggle that has been. In other areas of human endeavor it is the traditionalist in conflict with the modernist.

It is now apparent that architecture is feeling the stirrings of new life within her. With one exception the

exterior design of each set of plans sent in was done in the modern manner. In fact we are told that the old orders which have characterized the church architecture of the past are no longer being taught in our present-day schools of architecture. That tension between form and vitality which exists in the whole of life has unmistakably invaded the sacred precincts of church architecture. Let us hope in the words of Reinhold Niebuhr, "It is a necessary tension periodically preventing forms from becoming lifeless and vitality from becoming formless."

This competition reflects both the vices and the virtues of the tension between the old and the new.

It is evident that in church architecture as in other fields of human endeavor there are those whose aim is to create something novel, if not shockingly sensational. While we should always foster the creative urge, yet novelty for its own sake, whether advocated by a church building committee or by the architect, is certainly not worthy of the church of God. There are already in existence enough shocking examples of sensationalism in church design to afford tragic evidence of the folly of joining this cult of novelty seekers. Exhibitionism does not readily associate itself either with the founder of Christianity nor with the true religion.

In a few instances extremists in church design appear to be thumbing their noses at the church. A sort of sardonic rebellion leers from their finished work. Seeking to avert the stigma of being "pickers over the ruins of the past," they have flopped over

to a kind of architectural nihilism. In so far as this represents an emancipation from the dead forms of the past, it is to be commended. Something new and truly American in church design is long overdue. Yet withal some examples of ultra-modernism reveal too sharp a break with all that has been associated with the house of God in times past. Enduring progress comes by gradual and orderly change and not by revolution. Compromise is not a brave gesture neither is it a creative one. However in moderation and an appreciation of tradition the radical will find the stuff with which to temper his impatient spirit and help him to bring something of enduring worth to present-day church design.

While many of the criticisms to which reference has been made do not apply to most of the exterior designs submitted by our contestants, one does note a certain harshness of line, a box-like appearance, a factory-building tendency which does not express the genius of the Christian Church. Church architecture is something more than good engineering and contemporary design. While grounded in history, the church deals with eternal values and a deathless hope. The church edifice is a symbol and vehicle for things spiritual and timeless. Its forms, proportion, line, color, and mass should body forth the central meaning of the house of God just as the motif of a great piece of music holds it together and sounds forth, through its varying moods, the central theme. Shapes have their accompanying emotions. Some forms are not adequate to express the good, the true, and the beautiful.

So foreign to religious feeling are some of these modern designs that the architect has to clamp a religious symbol to the exterior of his building to make sure that the wayfaring man may know that it is meant to be a Christian church edifice. Religious symbols are not labels to paste on a package to ensure the passerby that he is looking at a religious building. Good taste and an understanding of the meaning of these symbols would save many a church designer from committing such sacrilege. By all means let us have something new in church architecture to give present-day expression to the resurgent spirit of Christianity, but let it never be a secular building decorated with a pale cast of religious symbolism. A cosmetic factory embellished by a cross does not thereby become a church edifice.

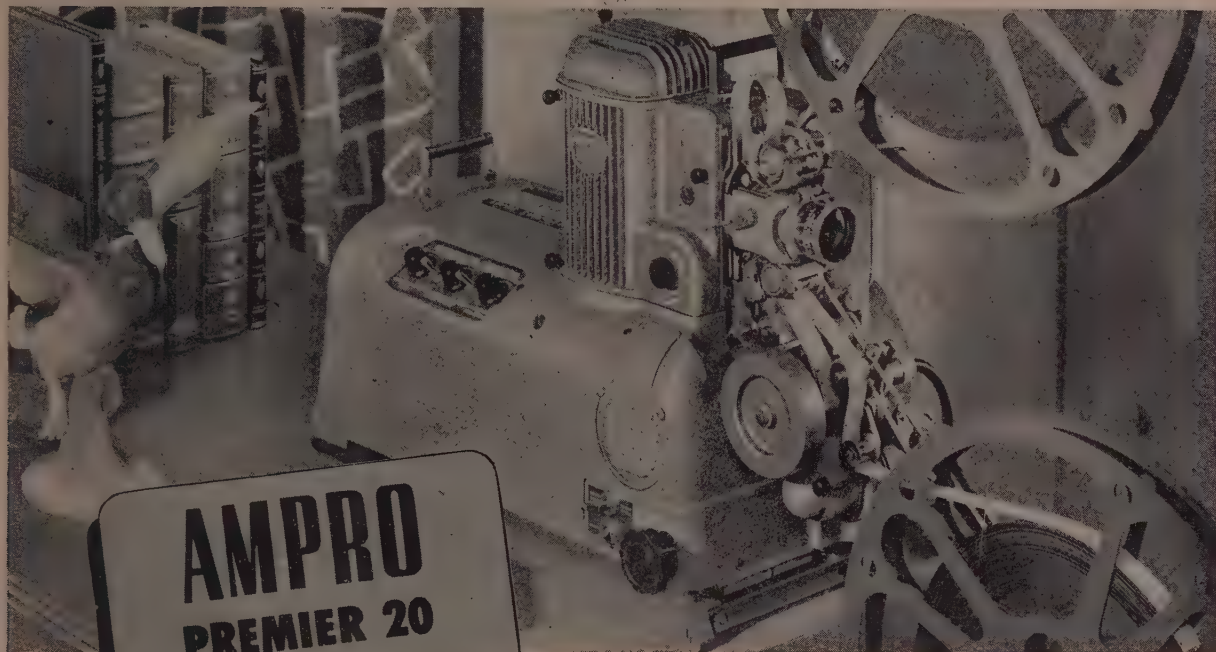
On the positive side it can be stated enthusiastically that the plans presented to your judges reveal for the most part a real understanding of the requirements of a present-day church

What Style Shall We Build?

(From page 17)

which the simultaneous and multiple activities of present-day churches can be carried on with a minimum of confusion. The landscaping of such a site readily contributes to the total purpose and use of the church. Such buildings cost from twenty to thirty per cent more than the basement or multiple-floor type. But the construction of one unit at a time has been found to be helpful by those congregations making long range plans for such structures. They are truly useful, beautiful and worshipful.

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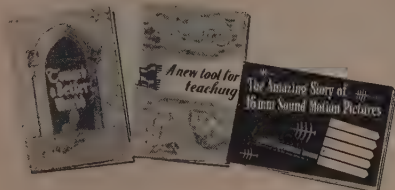
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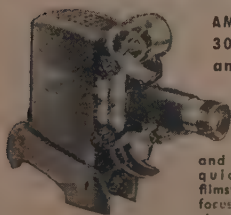
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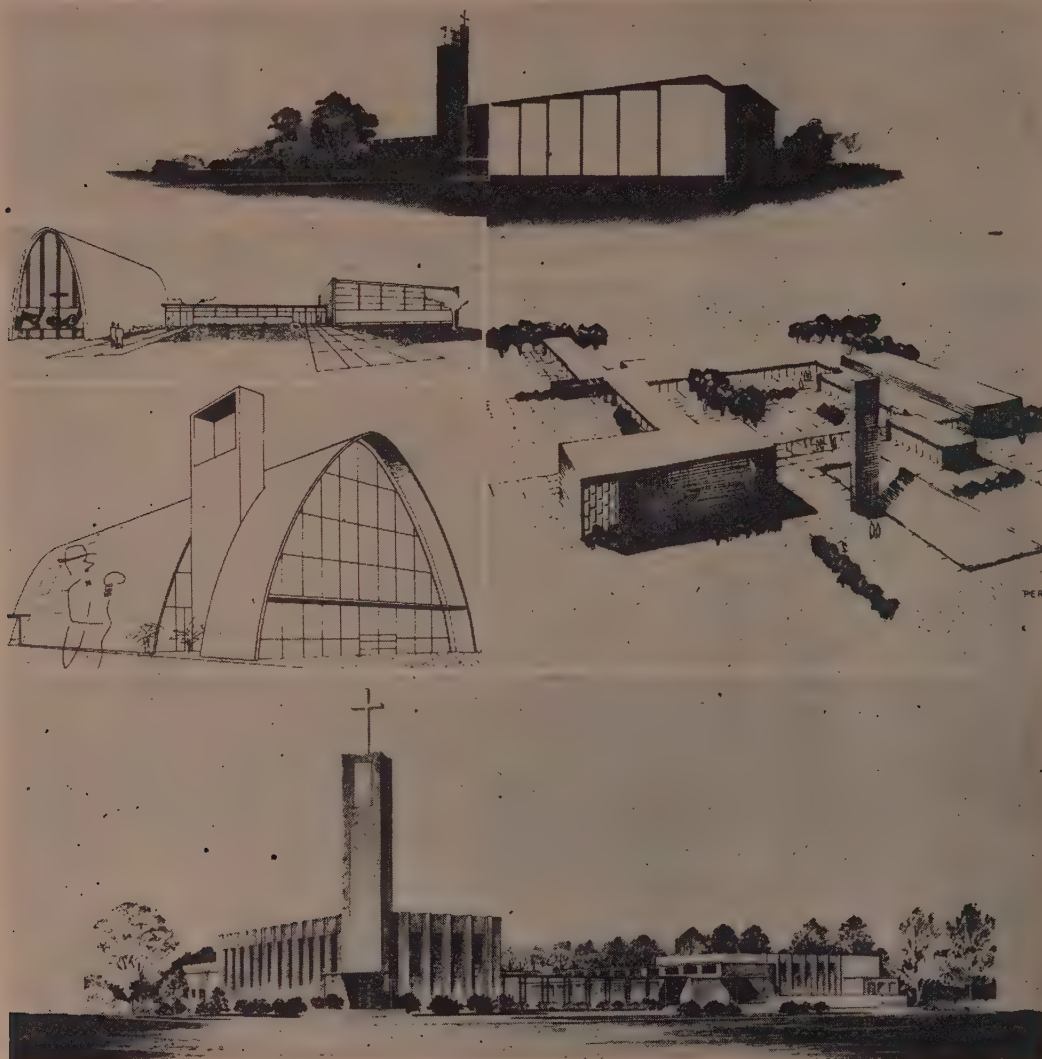
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MODERNISTIC CHURCHES

Here are some of the designs submitted in the students' competition. Be sure, also, to read the article on "Ultra Modernism in Church Design" which starts on page 26.

edifice. When we realize that the contestants are students without any practical experience in a church architect's office, the results are gratifying. The schemes show a serious and satisfactory attempt to provide for the worship, religious educational, social and recreational, and administrative requirements of a wide-awake parish. The educational units show good grouping, adequate circulation through the buildings, and provision for the special facilities needed at the different age levels.

Folding partitions are used too frequently but these could readily be eliminated by further study and minor rearrangement of the plans.

The value of the so-called auxiliary

and collateral educational factors have been recognized and provision made for their use. Too much cannot be said for the value of a well-designed and well-appointed building as a factor conditioning the pupil or the worshiper favorably with interest in and a desire for the ideas and conduct patterns presented.

Public worship in many of the plans has been well provided for. On the whole the chancel should have been more carefully considered from the point of view of the usages of the particular congregations concerned. Exits and entrances to this area should be provided in addition to the direct approach from the nave of the edifice. Likewise placing of the organ, choir,

pulpit and lectern need more careful treatment. These small details are important but can be readily taken care of in practically all of the plans submitted.

The floor plans in the estimation of the judges were far better than the exterior designs. In fact, the judges gave primary consideration to the general lay-out of each building rather than to elevations sent with each scheme. It was felt that a good floor plan could readily be matched with a suitable elevation.

Our competition reflects the need for sharing with the students of architecture the functions, the meaning, and the purpose of the Christian church. Just as the musical student gets the

feeling of the masters by entering sympathetically into their music, so in the field of church design the young architect will come to interpret the soul of the Christian church. The furnishing of the mind of the architect in the things of religion helps him to get the feel of a church building. It is not something that can be conjured up in a brief period of time. It comes through understanding and sympathetic identification with the inner life of the church itself. Without this insight the architect will always be on the outside trying to get hold of a qualitative element he does not understand. With a knowledge of the history, the theology, and religion of the great minds of the church, the architect can shape his materials to spiritual ends. It was Fra Angelico whom the artist depicted as doing his work for the house of God while much on his knees in prayer.

The students in our theological schools might well be given some insight into the history and the problems of church architecture so that they will be able to work with the church architect to better advantage. Furthermore these same students could also be benefited by suggestions as to how to set up a building program so that the practicing architect can act intelligently in planning for the particular parish he is serving.

Ministerial Oddities

(From page 6)

Five years ago, Lieutenant Fox, in company with three other chaplains, gave his life in an act of religious heroism. When a German torpedo struck the transport *Dorchester*, the four—a rabbi, a priest and two Protestant ministers—gave their lifebelts to soldiers, and then, kneeling, hands joined in prayer, went down with the ship.

Lieutenant Fox was the pastor of a small Congregational church in Sharon, Vermont. His widow took up his work and is still carrying on. A recent visitor said: "The sun was going down behind the rugged Vermont hills, and the tall slender woman turned her steps homeward. She was tired as she let herself into the empty house, but there was satisfaction in her heart, and from the wall the picture of a man in uniform looked down at her with approval and pride."

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CHURCH WALLS FROM NATIVE STONE

Upper Left: Christian Church, Luling, Texas. Upper Right: Methodist Church, Glynton, Maryland. Lower Left: Presbyterian Church, Weaverville, North Carolina. Lower Right: Community Church, Gardiner, Montana.

Native field stone offers attractive possibilities for church walls. If volunteer labor is available for collecting, hauling and cutting it, substantial savings may be affected. It does, however, require skill for the proper processing.

Church Loans for Investment And Good Will*

by Fermon S. Cannon

Church committees many times feel that the bank should share its own enthusiasms for the contemplated new building. But banks deal with mathematics and figures. Here is the way they appraise your proposition.

MANAGERS of savings and loan associations are most certainly taking stock of the loan field as it now appears in these postwar days. The effect of government guarantees and insured loans is obviously tending toward lower rates of interest for money used in financing housing. This poses a problem of maintaining the highest average return on our port-

folios. Since federally-chartered and state-chartered, insured associations may invest 15% of their total loan portfolios on improved real estate other than homes and combination homes and business properties, it is in this field that we should do our current exploring.

We can if we carefully analyze the earning power and leased security, enter the field of financing modest commercial structures. Or we can explore, as it is the intention of this article, the possibilities of financing the church structures of our various com-

munities. We are free to admit that it is only through strong community churches and schools that we can maintain in our country the bulwark of freedom, our American homes. As citizens and in the role of loan managers we should weigh this particular program of financing very carefully before turning away from it with fear and trembling. Speaking from the experience of our association and viewing all of the results, both satisfactory and difficult, we are ready to look squarely and hopefully at the proposal that we aid our communities in financing church edifice construction in the postwar period. Selfishly we seek not only good loans but also the opportunity to help to build and maintain one of the elements that safeguards our own community.

The record of church financing in the past two decades has not been a pleasing picture. Many churches overbuilt thus becoming burdened with heavy loans, and the result was "trouble." That this financing problem can be put on a reasonable basis is shown by the report of the Special

*Reprinted by special permission of "The Savings and Loan News." Mr. Cannon is the president of the Railroadmen's Federal Savings and Loan Association of Indianapolis, Indiana, and a past president of the United States Savings and Loan League.

CHURCH
ORGAN COMMITTEES
ARE CORDIALLY
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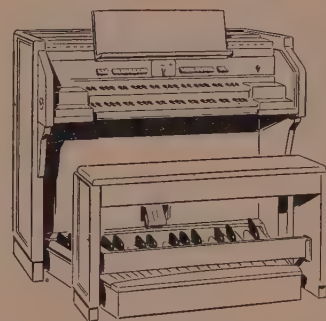
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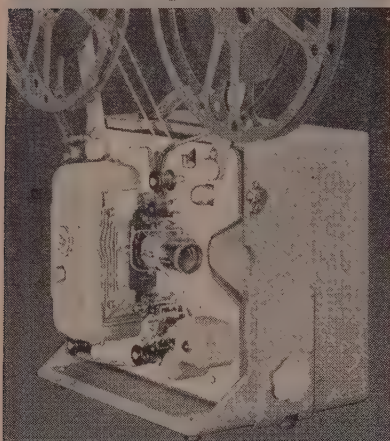
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Study Committee of the Home Missions Council of America. This committee is composed of church finance officers of leading Protestant denominations and hence has standing in every community throughout the country. They have faced the problem two ways, namely: To protect the interests of the lender, be it church board or private institution; and to safeguard the operations of the individual church organization.

A broad survey was conducted in 1945 by this committee and the results of this questionnaire are included for your study of this problem. Twenty-three church extension Boards gave their answers to the list of questions; so we can properly assume that at least 85% of the Protestant churches stand committed on the basis of the "average answer" to the following questions:

1. What per cent of the appraised value of a church property (including building, land, and furnishings) should a loan cover?

The answer to this question showed that on the average 25% should be the maximum mortgage a church should carry on remodeling or extensive repairs and that the maximum for new buildings should not exceed 37%, including the cost of ground, construction and of permanent equipment.

2. Should commercial lending agencies, before promising loans to churches, submit the facts to and seek the recommendation of state and national denominational offices (or officers)? In other words, would your Board be willing to cooperate with any lending agency that requests your assistance in seeking information about any church of your denomination requesting loan of said agency?

Practically all answers to this question were "Yes."

3. Taking into consideration the fact that commercial agencies do business for profit and must pay taxes, would your Board approve interest rates of 4½% to 5% on loans from such agencies? If not, what rate?

The average answer showed that the interest rate should be 5% with a reduction of 1% of interest charges each year if the church makes full payments on the required payments for the year.

4. How long should a church mortgage run in years? 10, 15, 20 or how long?

The answer to this question showed that a church mortgage should not exceed a period of 18 years and that if possible the average should be 10 years.

5. Do you require a church, seeking a loan from your Board for a new

building, to submit its architectural plans before promising it a loan? If so, should not a commercial agency require the same?

The majority of answers to this question were "Yes."

6. Please state the total amount in loans made by your Board to churches since the beginning of its work.

With all information available, the answer appears to be that over the past 40 years church extension departments have loaned to churches in the neighborhood of \$100 million.

7. What percentage of your capital funds have been lost (written off in favor of churches)?

This question revealed that the average loss on this \$100 million has been less than 1%. This is a very good showing taking into consideration that quite a good bit of this money was loaned to start mission churches.

8. Please give the estimated amount of funds that will be available for church loans by your Board after the war when building restrictions are lifted. The committee was very anxious to ascertain the amount of funds for new church construction that would be available to churches from their own extension department.

The answer was that extension boards believe they could loan \$12 to \$14 million to construct new buildings within a two to three-year period.

9. Give, if possible, the estimated amount (in dollars) of projected church building, remodeling, repairs, etc., for the first five years after restrictions are lifted, in your denomination.

The answer to this question, with the information that has been obtained by this committee through other sources, showed that about one-half billion dollars will be necessary within five years after the war for construction of new buildings, remodeling, and major repairs.

10. In constructing a new building for a well-established church, what percentage of the book membership of the congregation should the sanctuary seat? Should a church ever build a sanctuary to seat audiences expected on special occasions, such as Christmas, Easter, etc?

This question caused considerable discussion, but the average questionnaire showed that the seating capacity of a new church should not exceed 40% of its book membership.

11. Since the family is recognized as the giving unit in paying a church mortgage, what should be the maximum amount of a loan per family? Could the mortgage be based on \$50 per family, \$75, \$100, or could it with safety be for a sum of more than \$100 per family?

The average answer to this question indicated that a congregation having completed a new building should not carry a mortgage for a sum in excess of \$100 per family of said congregation.

12. Should the monthly payments (or yearly amount paid) on a loan exceed, equal, or be less than the amount spent on operating expenses of a church?

The answer was that 35% to 40% of the monthly income of a church should be a maximum amount set aside for payment of a mortgage. In other words, a church that has an average monthly income of \$1,000 should not be expected to pay out of that \$1,000 more than \$400 per month on the mortgage, covering both principal and interest.

13. Should a church be allowed to carry any indebtedness of any kind, lienable or otherwise, over and above the loan it seeks or may receive from your Board or any lending agency?

The answer to this question is "No." There should be no other indebtedness carried by the church, such as second mortgages or notes for permanent equipment or any personal notes signed by a group of church members, and that the only indebtedness should be a first mortgage and nothing else.

In addition to the above answers to the questions posed, the committee also made the following specific recommendations:

1. A church should borrow the very smallest amount possible; the records of the church should show that the mortgage should be paid off as quickly as possible, regardless of the terms of the mortgage; and a church should be sure that when a mortgage (or bonds) is signed this mortgage may be paid in full at any time, or advance payments made at any time, without penalty.

2. Since a mortgage on church property is a direct claim on the church, the payments on said mortgage should be recognized as one of the first claims on the church budget every month, or as the terms of the mortgage require. Regular and frequent reports must be made to the congregation of the status of the church mortgage.

These questions and answers considered by the directors of church finances suggest a very realistic and sound approach to a previously difficult problem. At any rate the evidence proves that the lenders' approach to the problem of church financing can now be organized on a much safer basis than in the past. It is obvious that a definite program of procedure should be followed in this type of lending and can undoubtedly be organized by the lending institutions. If they insist on a definite program for

(Turn to page 29)

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BEAUTY IN INTERIORS

At Left: Trinity Methodist Church, Chicago, Illinois, (Jansson & Stoetzel).
Center: Congregational Church, West Hartford, Connecticut, (Hobart Upjohn).
Right: Laurel Methodist Church, Oakland, California, (George Simonds).

Ultra Modernism in Church Design

Church Buildings Should Offer a Spiritual Message

*by Harry E. Warren**

CONFUSION is the order of the day, confusion in moral values, in manners, in political thought, and in the social and economic sphere generally. It follows naturally that confusion stalks the fields of art and architecture, even the architecture of churches. With the present disintegration of culture, if not of the progress toward a Christian civilization, architecture has not escaped. In every age, however, there have been leaders in learning and in the arts who were able and consecrated enough to hammer out progress in genuine values even against the currents of decadent times. In art and architecture, perhaps the present disorder may be due to the lack of such accomplished leadership. One of the architects of the United Nations buildings was asked why the international planning group felt that the slab-like skyscrapers and low intervening buildings were attractive. The answer, as reported was, "Just what kind of architecture are we sure is attractive?" We submit that this is the attitude of the politician and not of the statesman—a follower of public thought and not a leader of it. It is interesting to note that upon publication of the perspective of the design referred to, the comment of the "man in the street"

was, "Looks like a train wreck."

Lack of leadership in secular affairs is bad enough, in ecclesiastical matters it is disastrous. Time was when the church was the fountainhead and guide of the culture, the education, the arts and the architecture of the world. It is estimated that there are about two and one-half million students now enrolled in our universities. Once the sole purpose of these institutions was to prepare their students for the learned professions, including the Christian ministry. At present, however, the number studying for these vocations is relatively insignificant and the universities have become the tools of commercialism. Assembly line methods are the mode even in grinding out scientists and industrialists. Christian teaching and thought have been sidetracked and the task of recovering and perpetuating the greatest gift ever placed within the grasp of man must be reclaimed by the Church.

But what has all this to do with church architecture? Recently, a layman friend asked whether we had seen the new — Church, but before an answer could be given, he exclaimed, "Looks just like a garage." Now upon reflection, we concluded that it might not be such a bad idea to have a church look like a garage, for the Church must keep up-to-date, and the garage is surely typical of present day Amer-

ican life. Moreover, in mid-town, churches are of limited use of week days and garages are but little used on Sundays. Why not merge the two purposes, be "functional" by making the architectural expression six-sevenths garage and one-seventh churchy. The next logical step would be a drive-in church, similar in operation to certain movies on the outskirts of some cities. One might drive in, remain in his car, sleep soundly through the sermon and ride away happy in the thought of having discharged his Sunday duty.

Facetious, one may say? Well, yes, but no more so than for a church to be built in the extreme manner characterized variously as modern, modernistic, of our times, or, in the contemporary manner. Judging by several churches executed along these lines (we use "executed" in two definitions of the word), it means that it is quite proper for a church to convey to the beholder the same impression as does a garage or a fish-freeze or what have you.

We believe that the church stands for something infinitely finer than just succumbing to the body and spirit crushing power of today's industrialism. Any outward expression of the cold storage plant gives the enemies of the church an obvious opportunity for criticism they are ever seeking. The church should be alive to the considera-

*Architect, treasurer, Guild of Church Architecture in America.

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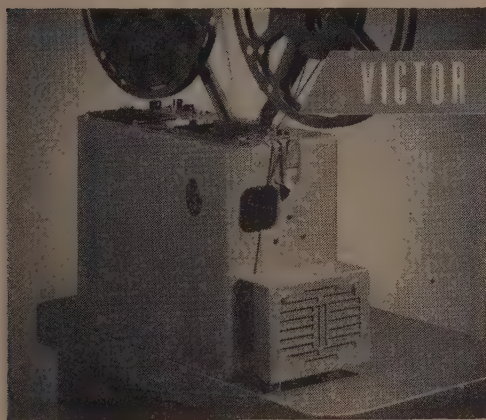
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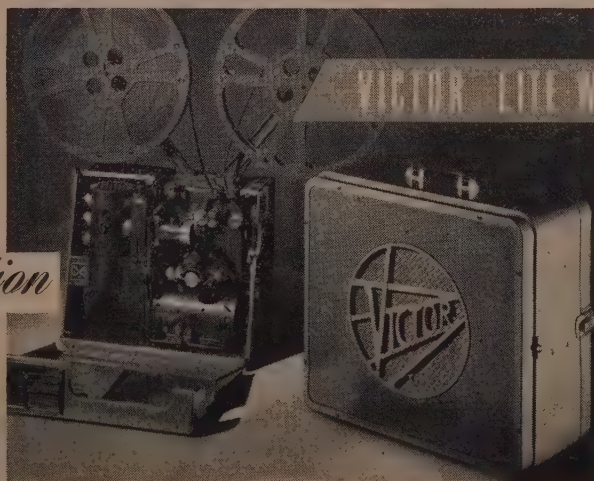
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tion and adoption of every means toward improved comfort, conveniences, hearing, seeing, and feeling and of all other reasonable agencies within its grasp which move toward creating the worshipful atmosphere. But any design which echoes or apes the factory with its purely mechanical, impersonal implications, devoid of any and all recollection of the traditional character of religious edifices, merely joins in the distracting, high tensioned industrial procession. To avoid this type does not mean that we must copy-cat any particular ancient design but the aim should be to express honestly and adequately the purpose for which the building is created. The cross is the precious symbol of the Church but it should not be necessary to have one fifteen or twenty feet high nailed on the upper reaches of the building to insure its recognition as a house of God.

One of the cardinal tenets of Christianity is the value it bestows on the dignity and freedom of the individual soul and person. The individual is its unit of measure. Salvation is achieved only through individual decision. Man was made in the image and likeness of his creator. One of man's instincts is to create, to be a maker of things, to become a craftsman. Yet nearly every phase of American life today works to blot out the rightful heritage of the individual. No wonder he clamors, under present industrial pressure, for a six or a five or a four-hour day. In so far as any force, movements or system tends to submerge man's righteous destiny and aspirations, such are un-Christian and atheistic.

The ultra modernistic church design is too closely related to those forces in today's life which discourages the free expressions of individuality and personality.

Let us look for an instant at the source of those attributes of life which we profess to prize above all others; liberty, freedom, democracy, representative government. The origin of democracy is credited to the Greeks of the fifth century before Christ but they enjoyed it for a comparatively short period, only to let it slip from their grasp. If there were any blade of it left above ground, it was completely obliterated by the Roman conquest about two hundred years B. C.

At the dawn of the Christian era there existed in the known world not one iota of an effective democratic idea. It had to be created and it entered into the life of the world through a single source. That source is Christianity. Men of so-called faiths or of no faith at all may not wish to recognize this fact even while they sponge up all the benefits of a Christian civi-

lization. The democratic idea might have crystallized through other means but it did not. The churches are the rightful fosterers of democracy and its logical political interpretations. If democracy is to be sustained and extended, this will be accomplished by and through the professors of the Christian faith.

It is a duty of the church to train preachers who are not only psychologists, orators and keen commentators on events but it must provide those with the rare quality of being master theologians. Likewise it must require of its designers, not merely good planners and construction superintendents but it must select men with the ability to translate construction materials into aids toward deeper religious sympathy and feeling, men who have a passion for church design—not those who consider a church as just another commercial project. The warehouse types to be done (not designed) by those who have had little or no religious background or understanding of the vital aims and message of the Church. The church must redouble its efforts to recover all mediums of expression, as far as money permits, which serve to direct attention away from workaday clanging tension and confusion, into channels where "the still small voice" may be experienced and the Divine Presence become a reality. Present day man turns to the church for positive assurance. It must answer with time honored conviction and expression. Modern life imposes severe limitations and discouragements on our sense of the sacred. Art and religion are both manifestations of the Divine. The church should embrace every opportunity to foster these related experiences.

Dr. Seymour, president of Yale University, says "of the perils which we face as a people, that of physical destruction through inability to control our technical capacities is not entirely unreal. But a more imminent danger is that the nation, while physically safe and economically wealthy, may be so caught up in technical progress and material success that it will become blind to the beauty and aspiration that ought to characterize the life of the human being."

Thrice the Christian faith has attained truly sublime heights, and twice was accompanied by fully developed harmonious and unmistakable expressions of religious feeling in its buildings. It should not allow itself to be "sold" on any type of design which has even a remote relationship to distracting turmoil. Rather should it endeavor to echo in its architecture the spirit of unchangeableness of the truths of which the church is the custodian.

Church Loans for Investment

(From page 25)

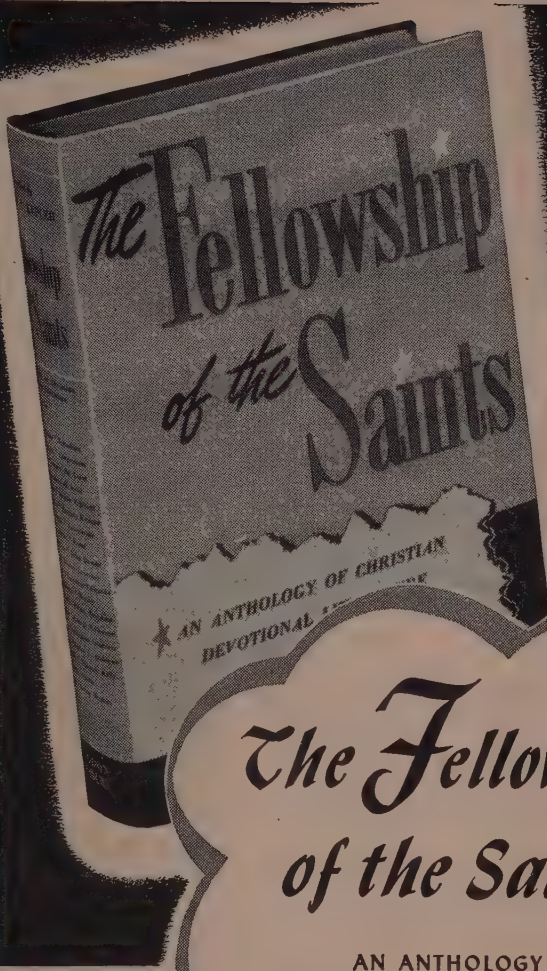
making these loans, it will clearly be necessary for the church requesting the loan to comply with these requirements.

The first step should be a careful survey of the church and its needs. A realistic evaluation of the congregational economic strength and the tabulated needs provides information for the finance board of the church, the architects in charge of planning, and the lender. With agreed requirements for funds on hand amounting to approximately 65% of the estimated cost of construction and equipment, the church has a challenging task. By vigorous insistence on this prior performance on the part of the congregation, the giving power is tested and the solidarity of the group is proved. These results must be satisfactory in every respect to assure successful financing because this is a "single purpose" structure and a "divided responsibility" loan. The fact that "junior financing" is clearly not considered a part of this program gives further safety to the whole program. No church can be permitted to pay two debts at one time.

The length of time the loan runs is best determined by the average paying ability of the family unit. It should be provided that accelerated payments can be made at any time during the early part of the life of the loan, as church improvements usually are made at times when incomes are up. This prepayment program would provide for a possible softening of the economic trough and possible reduction in payments to a lower level for the latter portion of the loan, a bit of mechanics which will further insure continued repayment. Insistence that the loan payments be budgeted is a further assurance that the church will meet the debt payments each month without competition with other demands made on the church member.

The rate of 5% interest on balances with the compensation of a reduction of 1% at the end of the year for prompt payment may of course be modified. Some loans have been made at 6% with an earned 5% being charged when all scheduled payments have been met.

Probably no type of service given by the financial institution will pay off in more good will than a well-managed loan. It builds morale and puts "home town" money to work in support of a better and more effective community life. With over a half billion dollars of this type of business in the offing, it may be worth some serious thought by association managers on the best methods of doing this job.



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THREE STUDIES IN PULPITS

At Left: Grace Lutheran Church, Ceylon, Minnesota, (Thorson).

At Center: The First Methodist Church Red Bank, New Jersey, (Wenner & Fink).

At Right: First Congregational Church, West Hartford, Connecticut, (Upjohn).

Using Colors Effectively

by Earl L. Bailey*

Prior to entering the ministry the author of this article was an interior decorator. At present he is the pastor of the First Church of God, Omaha, Nebraska. In addition to his pastorate he is developing visual material in the field of church architecture.

BEAUTIFYING the house of God presents an interesting and challenging endeavor for the church. It affords one of the great opportunities of building the Kingdom of God. Much of the success of a church program depends upon the beauty of the house of worship and upon its power to move and influence people for God. Because of this power of influence, a great responsibility is placed upon the pastor and committee which is chosen for this task. May everyone who shares in such an experience feel somewhat the awe of the apostle when he said, "Woe unto me," if I fail. To every decorating committee is given the power to "gather or scatter" and to "save or destroy."

My chief aim is to present a few of the major problems and opportunities that are presented to the congregation as they approach their redecorating program.

There is no "Cure All" method of decorating. Receiving a list of various

color combinations that harmonize is a mere beginning for your choice of colors. It is impossible to tell you what color to use without knowing at least three things: (1) What do you want your people to experience, and how do you want them to feel; (2) What is the size, shape, and design of the room; (3) What static colors are within the room (windows, pews, woodwork, floors, lighting, etc.)

Because of these three major factors, each decorating job must be "tailor made." Trying to beautify the house of God without competent advice is like trying to build without employing an architect. You would not think of letting a horse doctor prescribe medicine for your baby or asking a blacksmith to repair your watch. Wouldn't it then be almost as tragic to decorate the house of God with the advice of only your minister and laymen, who have not made a study of color?

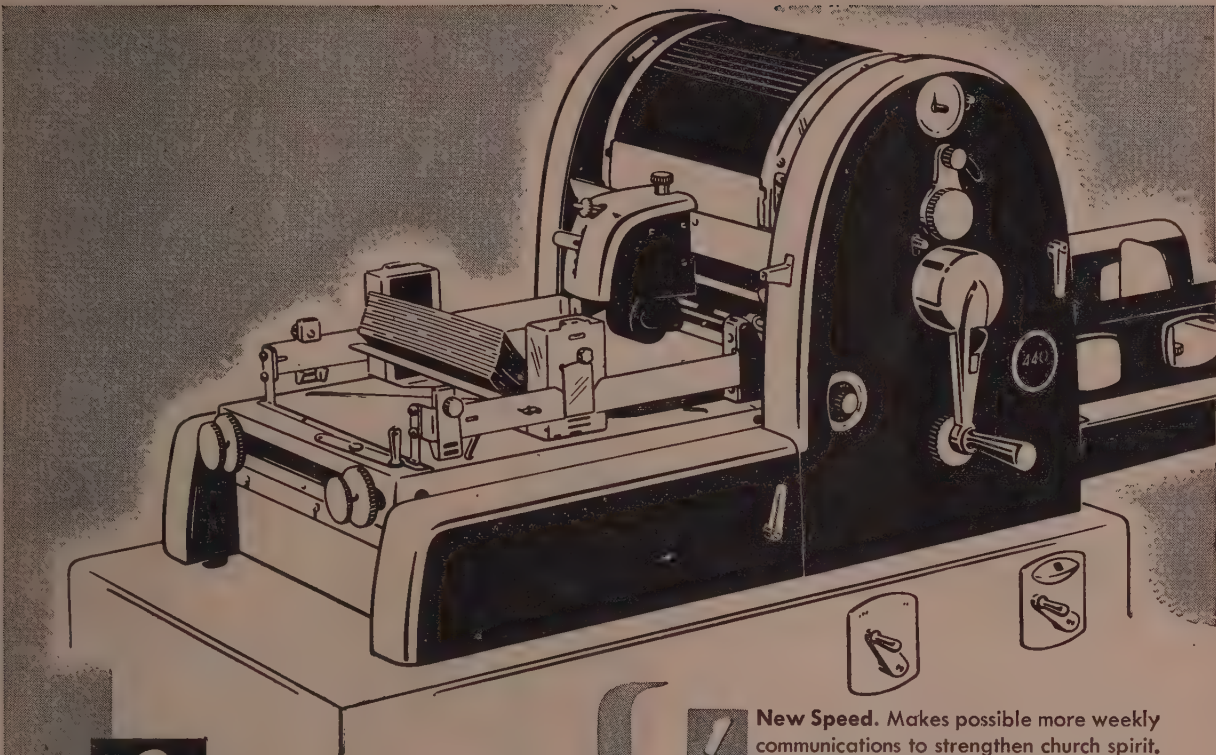
Always seek competent advice. Because a man is a painter doesn't mean that he is able to advise you. It is one thing to be able to paint, but, to know

what color to use is something entirely different. A color man for a large paint company said, "You tell me how you want your people to feel, and what you want them to experience while at church, then I can help you choose the colors that will help in creating that feeling and experience."

Color must fit into "Human Experience." There must be harmony or balance in color to accomplish this. Man is sensitive to color. If it clashes with what we call human experience, people will be restless, irritated, and non-receptive while attending divine services. No doubt you have had such experiences. You have been in rooms that would almost make you want to scream and run because of the "color effect."

I knew of one church, with a final decision on decorating, that decided to paint their sanctuary lavender (one of the sickest colors there is.) Another church, which was limited to the use of wall paper, selected a loud green floral pattern. What a tragedy these decisions would have been to the cause of God. As a last minute rescue a decorator was consulted and helped change their decisions—what a blessing! It is human nature to want variety or changes in the house of God. When it comes to color and design, there are unlimited combinations and methods that can be right for each given situation. But unless you have competent help in the selection of this change you may go from the "sublime

*Pastor, First Church of God, 2706 N. 49th Street, Omaha, Nebraska.



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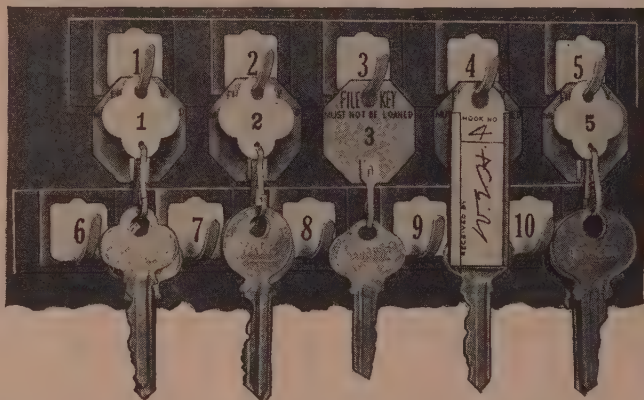


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color. To the worshipper, white is the symbol of light, purity; red speaks welcome and purification; blue means truth and so on. Also, color expresses emotional feeling. Yellow suggests warmth and cheerfulness, blue produces a cool and calm feeling, red causes alertness and excitement. Each color produces a different and definite feeling or emotion. Because of these facts, we need to be much concerned about the functional use of color in beautifying the house of God.

It pays to ask yourself the question: What do you want your decorating to do? Is the ceiling too low? Is the building an odd shape? Some colors are recessive, others come toward you. Usually the warm colors (yellow, red, etc.) bring the walls of the room in and the cool colors (blue, green, gray, etc.) recede the wall. If this is taken into consideration you can almost literally change the shape of your building. One color combination may make the sanctuary feel gloomy, depressing, and irritating. While another will give warmth, calmness, and a genuine spirit of worship.

There is a tremendous power in color. The factory uses color to prevent accidents, stimulate employees to work, relieve eye strain, and to enhance the spirit of loyalty and cooperation of the men. In the house of God we can use color effects that will be inviting, aid people in worship, make them feel at home, and cause them to return regularly to worship.

FACE TO FACE WITH CHRIST

During the French Revolution, a lawless and vengeful mob broke into the palace of the king. Bent on loot and destruction, they rushed down a long corridor and into the room beyond it. Hanging on the opposite wall was a painting of Jesus on the cross. Suddenly the marauders were brought face to face with the suffering Savior. The spirit of the mob was broken. Everyone became silent. Some of those in the front knelt in prayer. Many reverently removed their hats. Some near the door turned and quietly left the room. Then one of the leaders went forward, turned the picture of Christ toward the wall, and yelled to the mob to continue its plundering.

What happens to us today if we come face to face with "that strange Man on the cross"? He makes us ashamed of our sinfulness, our selfishness, and our vindictiveness. Either we must cease to look at him or yield to his influence upon us. We must flee from his presence, or we will at last be captured by his spirit. From *Remember Now* by Walter Dudley Cavert; Abingdon-Cokesbury Press.

to the ridiculous."

Most churches are within reach of competent men who are waiting to help them. Usually, paint companies and decorating firms employ color men as a part of their service. Church architects and interior decorators are trained in this field. You are willing to buy the material and pay the painter in order that your church might be clean and neat. The services of a color man is an investment that pays great dividends. Usually it costs little or no more to do a job right than it does to just do it. Also think of the benefits you will receive as you worship in a right atmosphere; also consider the increased influence of the church in the community.

It is important to know why you are using the colors and design of decorating you have chosen. Boys usually ask three questions — What? Where? and Why? If every decorating committee would follow this simple procedure it would save many congregations from worshipping in a drab, cold, barny, lifeless sanctuary.

For years churches have been afraid of color. Therefore much church decorating has given way to the conventional, neutral and unexpressive. We have come to realize that we need not fear to decorate with color. The wrong combination in the use of color is our only major problem.

We need to consider the facts of symbolism and the functional use of

The Preacher As an Interpreter

(From page 16)

Awaiting your study is the portrait of Peter young and Peter old, as the author of the last chapter of St. John's gospel paints him. Even more fascinating is the half-humorous picture of the young John and the older Peter running to the tomb on resurrection morning; the younger man wins the race, but the older disciple alone musters the courage to enter the mysterious sepulchre. Then and now, "youth shows but half," and both must go together into any future worth winning. One morning you read of the steadily growing number of elderly persons in the national community, and you recall the group of aged members of your own flock. Shakespeare's piteous line comes to mind: "unregarded age in corners thrown." Why not interpret to pilgrims on the sunset slope God's hopes for advancing years? How to grow old beautifully ought to mean how to grow old Christianly. One suggestive story might be that of the aged Samuel in the poignant hour when he is curtly dismissed in favor of a younger leader. Samuel becomes pastor emeritus with grace and greatness! "Behold thou art old . . . now make us a king" was their harsh farewell to a noble ruler. Samuel's magnanimous action and lofty valedictory will inspire twentieth century individuals who experience unwelcome replacement by another.

One of the occupational hazards of the clergy consists in the frequency of interruptions. The laity are not exempt, and may appreciate a simple interpretation of the value of interruptions. Richard Roberts of blessed memory once preached on the cryptic letters O D T A A; his surprised but attentive listeners reported after the sermon that these stood for "one d— thing after another." I sympathized with my distinguished friend's feelings, even if I considered his topic somewhat daring. In face of what appear to be meaningless and sometimes tragic interruptions, why not take our Lord's parable of the householder whose sleep was interrupted by a neighbor "caught short" of food when an unexpected guest arrived? The women's sympathy will be with the importunate neighbor. Trouble disturbs life's smoothly flowing current, but such disturbances may lead to new discoveries of God's resources. "Close to our need his helping is."

Death strikes with tragic suddenness and unrelieved cruelty. "How can I go on?" is the question framed by the agony looking out from the eyes of a bereaved soul. You have been close to that man on his cross, and you come

with some blossoms that grew on Calvary and Olivet. You bring authentic tidings of a love that never lets us go, and of a strength which comes even in crucifixion. You may give singular assistance to a stricken soul, enabling the broken hearted to pick up the threads again as you picture Ezekiel speaking to his people in the morning and at eventide seeing his dearest vanish into the unseen. "And I did in the morning as I was commanded." God is the Lord "even of these appalling disasters . . . with love, and not merely judgment, controlling all destinies."

Little has been said of the imperative duty of interpreting the Christian ethic to our people, but only because the task has had many able exponents in our age. Do we need to remind ourselves that the Christian ethic must never be divorced from the Christian dynamic? The gospel of Christ is immeasurably more than the satirical caricature: "God so loved the world that he once inspired a certain Jew to inform his contemporaries that there is a great deal to be said for loving one's neighbors." But we ought to have, as the Friends say, a concern for the disparity between our profession and our practice as Christian citizens. Dr. E. G. Homrighausen, professor of Christian nurture at Princeton Theological Seminary, was reported as saying to the Federal Council of Churches of Christ in America, meeting in Columbus, Ohio, in the spring of 1946, that with the largest church membership in history, there had been registered in the United States the highest records for delinquency, insanity, divorce, gambling, drunkenness, and social disorder. "There is a deep derangement in the spiritual life." In his search for an explanation of this grave condition, Dr. Homrighausen found that the worst enemy "is not outspoken secularization but a subtle sterility within our churches. The message of the churches has not been uncompromisingly Christian enough. It is easy to be a church member and easy to remain one in many churches." Such a statement, supplemented by evidence every working pastor may obtain for himself, may suggest a series of sermons on "What it means to be a Christian," or, as preliminary to such a course, one on the "Ten Commandments" in the light of mankind's experience and the Christian ethic. If you have read Dr. D. Elton Trueblood's trenchant little exposition of the Mosaic code you will realize how it can be done with relevance and power.

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INSTALLING WINDOW IN FIRST CONGREGATIONAL CHURCH, LOS ANGELES

The illustrations show the elaborate scaffolding and "on the spot" work of making the installation. The making of stained glass is not all studio work. Illustrations by courtesy of Judson Studios.

The Making of Stained Glass*

by R. F. Brammer

The making of stained glass windows may start with an inspiration but it requires careful planning and laborious execution.

This article discusses the technical side of window making.

THE true stained glass is glass that has been colored in its making by the use of oxides and various metallic elements depending upon the color goal. Copper oxide, under different conditions, produces ruby, blue and green, but cobalt is the principal base of fine pure blues. Gold, fine selenium yellows and vermillions are made by using uranium, cadmium sulphide or titanium. The richest of rubies are made by using gold. These colors have never been known to fade or change in tone. A painted glass or enameled window is generally found to fade or change in tone. A painted glass or enameled window is generally made of large rectangular pieces of white or nearly white glass and the color is applied by the use of enamels. The danger of this latter process is that if the glass is not heated sufficiently to melt the enamel, or if the enamel

cracks in cooling, it will, in time, peel or chip off, but the most important difference is the lack of color beauty found only in the glass itself. In authentic stained glass, brown or black soft glass paint is used for painting shadows or tracing outlines upon the glass and then fired in a kiln at approximately 1250°F. The pigment is thereby rendered permanent by its fusing into the surface of the glass.

True to the American heritage, the glass in use is brought from many European countries as well as from our own plants in the United States. Most of the pot metal glass comes from England and France, but several plants in this country are gradually forging to the front in both quality and quantity.

A visit to the studios of window craftsmen is to step back into the middle ages where the workers toiled for perfection in the use of glass. The materials and methods used are prac-

tically identical with those used in the thirteenth century, the difference in manufacture being improved glass cutters and kilns.

The steps in the production of a stained glass window or mural start with the design of a small scale study for the suggested location usually made in color to convey the authentic light and color of the window. After the design has been approved, the craftsmen take the measurements or make paper or cardboard templates of the openings in question and from them make the full size cartoon. The cartoon is the suggested theme in detail. From the cartoon, cutline and pattern drawings are made showing the detail and lead lines and shapes and are made exactly to size. These drawings serve as a guide for future reference in placing the leads in the proper locations. The pattern drawing is a carbon copy of the cutline drawing and is cut up with pattern shears into as many pieces as the designer has designated by heavy black lines. These pieces of paper are then stuck with an adhesive to a large sheet of heavy plate glass on an easel. The glass colors are then selected and given to the cutter who cuts it to pattern and sticks it to a plate glass. Soon the design begins to take shape and the color begins to bring about the original

*Reprinted from the Southwest Builder and Contractor November 28, 1947.

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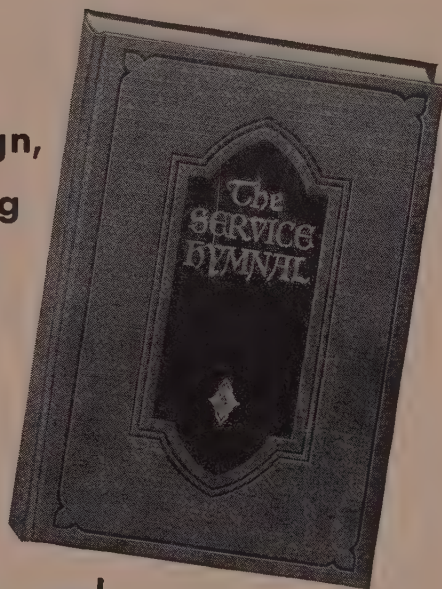
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MATTING A MEDALLION

Here a craftsman of Judson Studios is shown "matting" a window before it is placed in the kiln. This process controls the amount of light passing through the colored glass.

thought of the designer. The glass is selected by always keeping uppermost in the mind of the selector, the direction of light to be on the window and the desired interior effect. This effect can only be achieved by the selection and placing of the cut pieces against natural day light.

After the glass is all cut it is given to the painting department to interpret the original sketch and the desired light effect.

Here again the painter works with light coming through the glass and by so doing can approximate the conditions in which the window will be seen. These painted pieces are then fired in the kiln at least twice and perhaps

several more times in order to arrive at the desired effect.

After the painting department, the window becomes the responsibility of the glaziers who have placed the cut-line drawing on a bench and have made a lath frame around the drawing. The glazier selects the correct size of lead extrusions, as specified, and starts placing the pieces in their correct position. The leads used are shaped like the letter H and the glass pieces fit into each grooved side. After all the pieces of glass are in their lead frames and in position, the many joints formed by the entire leading are soldered and the entire window is cemented on both

(Turn to page 37)



DESIGNING WINDOW

Color and design must be in harmony with architecture. Here a craftsman of Judson Studios is working with an exact scale model.

Eton Clocks and the First Psalm

By William J. Hart

The first verse of the first Psalm is illustrated by Miss Jane T. Stoddard by a story of "Clocks at Eton." This is taken from the book of Dr. Montague James, a former Provost of Eton, where he relates how he listened in his schooldays to the striking of clocks in the night. Said he:

"My room was, in my last year, the top Tower room, which had a staircase to itself. Of a summer night, when college is asleep, and there is but little traffic in the streets, you hear the rushing of Romney Weir, and at midnight the three great clocks: our own, in Lupton Tower, strikes the quarters and the hour; the big one, in the Castle quadrangle, has a deep bell for the hour only; the Curfew Tower, where the bells of St. George's are, has more to say. When it has done the hour, it sets off a Psalm tune—that known as St. David's—

How blest the man who ne'er consents,
By ill advice to walk,
Nor stands in sinners' ways nor sits
Where men profanely talk.

"That is followed by a tinkling chime, which is the prettiest part, and thrice is the song repeated. It goes on at three, six and nine o'clock as well as twelve; but unless you are in Windsor Street just beneath it, you can never hear it but at midnight."

The same verse is rendered in "A New Translation" by Dr. James Moffatt in these words:

Happy the man who never goes
by the advice of the ungodly, who
never takes the sinners' road, nor
joins the company of scoffers.

The Making of Stained Glass

(From page 36)

sides to insure its being firm and watertight. If the window is extra large it is sometimes necessary to make it into panels small enough for the craftsmen to handle.

The windows are then ready to be reinforced with steel bars for additional stability. The completed windows are set in a frame and the men responsible for the phases of construction are called for inspection, criticism and the final approval.

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Dean Swift Advises Preachers

The Author of "Gulliver's Travels" Has Some Good Advice

by J. A. Davidson*

LITERATURE on the methods of preaching is vast and bewildering, and of uneven value. Every year new books and articles are published to instruct the preacher in pulpit technique. And after reading a number of these works one comes to the conclusion that they are all pretty much alike, and one becomes just a little impatient at the constant rethrasing of old straw. Most of these seem to suggest that concern for actual pulpit techniques is quite a new thing—and one begins to wonder how there possibly could have been great preachers in past ages without the benefit of approved modern pulpit methods.

But practical advice on pulpit techniques is not a new thing. Aristotle and Demosthenes, of course, have much to say to the modern preacher, and there is much that can be learned from the early church fathers. But one of the earliest, and still one of the most readable, works on homiletic method is Dean Swift's *A Letter to a Young Gentleman Lately Enter'd Into Holy Orders*. This short work was first published in 1721 as a six-penny pamphlet. Jonathan Swift is perhaps best known as the eccentric author of *Gulliver's Travels*, but he ought to be better known, at least among the clergy, as the author of this short work on the technique of preaching.

Swift apparently had little affection for his calling, and he was never happy as a churchman. But he did respect that calling, and he demanded high standards from its members. He begins the letter on a note of disapproval, admonishing the young man for not seeking his advice before choosing to enter Holy Orders, and censuring him for having made such a choice. However, he says that it is now too late to do anything about it, but that he cannot forbear offering his thoughts upon the 'new Condition of Life' in which the young man is engaged.

The whole of the letter is well worth reading because of the sound homiletic advice offered, and also because it is a fair sample of Swift's prose, which Somerset Maugham has described as "civilized prose, natural, discreet and pointed." A mere outline of the letter would likely prove disappointing because it contains little that most ministerial readers have

not read before. Swift will startle few modern preachers with his ideas, because much of what he says is being said constantly by our popular modern experts. But then, Swift seems to say it all so much better. These few short excerpts present the flavour of the whole work, and perhaps they will stimulate a few people to turn to the letter itself.

"And you will do well if you can prevail upon some intimate and judicious Friend, to be your constant Hearer, and allow Him with the utmost Freedom to give you notice of whatever he shall find amiss either in your Voice or Gesture; for want of which early Warning many Clergymen continue Defective; and sometimes Ridiculous to the end of their Lives; neither is it rare to observe among excellent and learned Divines, a certain ungratious Manner, or an unhappy Tone of Voice, which they never have been able to shake off."

"Proper Words in proper Places, makes the true Definitions of a Style."

"... the frequent use of obscure Terms, which by the Women are called *Hard Words*, and by the better sort of *Vulgar*, *Fine Language*. Than which I do not know a more universal, inexcusable, and unnecessary Mistake among the Clergy of all Distinctions, but especially the younger Practitioners."

"... Professors in most Arts and Sciences, are generally the worst qualified to explain their Meanings to those who are not of their Tribe."

"... I observe several Clergymen otherwise little fond of obscure Terms, yet in their Sermons very liberal of all those which they find in Ecclesiastical Writers, as if it were our Duty to understand them; which I am sure it is not."

"For a Divine has nothing to say to the wisest Congregation of any Parish in this Kingdom, which he may not express in a manner to be understood by the meanest among them."

"It is not very reasonable for them to expect, that *common Men* should understand Expressions which are never made use of in *common Life*."

"... this learned Defect." (the frequent use of obscure terms.)

"The fear of being thought Pedants hath been of pernicious Consequence to young Divines. This hath wholly taken many of them off from their

(Turn to page 40)

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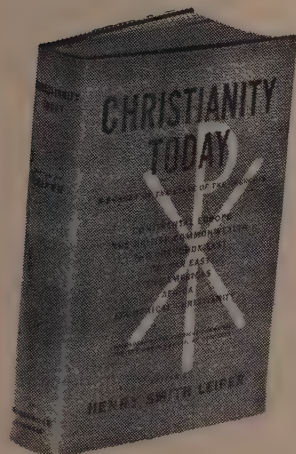


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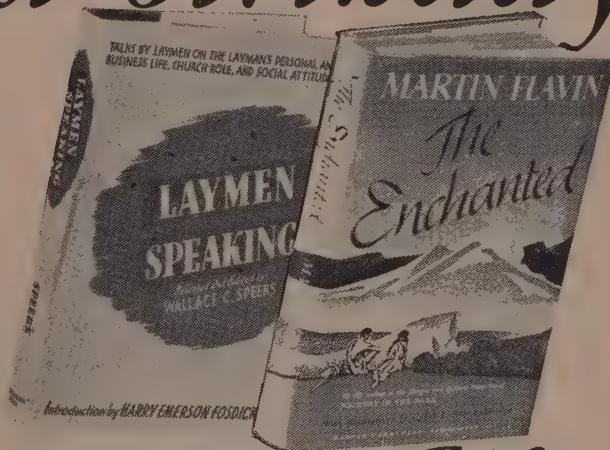
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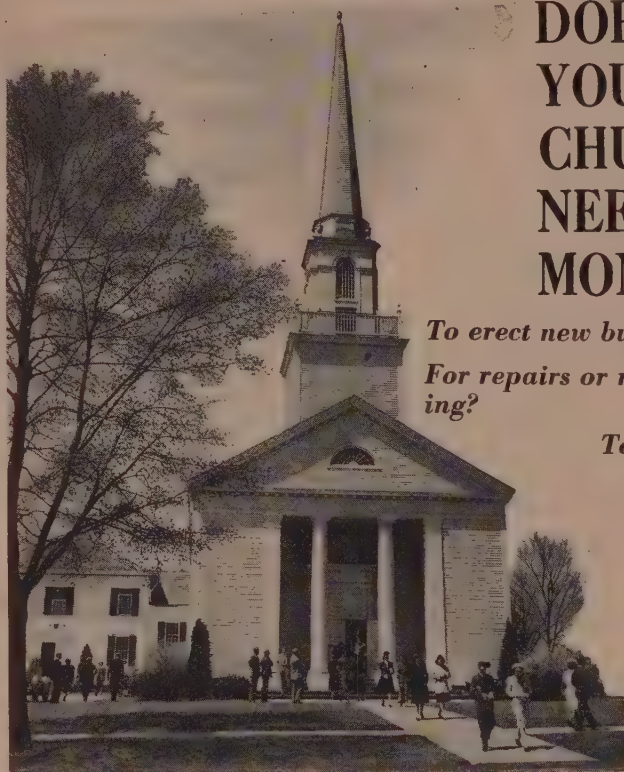
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Dean Swift Advises Preachers

(From page 38)

severer studies in the University, which they have exchanged for Plays, Poems, and Pamphlets, in order to qualify them for Tea-Tables and Coffee-Houses. This they usually call *Polite Conversation; knowing the World, and Reading Men instead of Books*. These Accomplishments, when applied in the Pulpit, appear by a quaint, terse, florid Style, rounded into Periods and Cadencies, commonly without either Propriety or Meaning. I have listened with my utmost Attention for half an Hour to an Orator of this Species, without being able to understand much less to carry away one single Sentence out of a whole Sermon."

"Two Things I will just warn you against; the first the Frequency of Flat, unnecessary Epithets, and the other is the Folly of using old threadbare Phrases, which will often make you go out of your Way to find and apply them, are nauseous to rational Hearers, and will seldom express your Meaning as well as your own natural Words."

"But I do not see how this Talent of moving the Passions can be of any great Use towards directing Christian Men in the Conduct of their Lives, at least in these Northern Climates, where I am confident, the strongest Eloquence of that Kind will leave few Impressions upon any of our Spirits deep enough to last till the next Morning or rather to the next Meal."

"As I take it, the two principal Branches of Preaching, are first to tell the People what is their Duty, and then to convince them that it is so."

"I cannot get over the Prejudice of taking some little Offence at the Clergy for perpetually reading their Sermons."

"I cannot forbear warning you in the most earnest Manner against endeavouring at Wit in your Sermons, because by the strictest Computation, it is very near a Million to one that you have none; and because too many of your calling have consequently made themselves everlastingly ridiculous by attempting it."

"Before you enter into the common unsufferable Cant of taking all Occasions to disparage the Heathen *Philosophers*, I hope you will differ from some of your Brethren, by first enquiring what those *Philosophers* can say for themselves."

Regarding the early fathers: "But among such of them as have fallen in my Way, I do not remember any whose Manner of arguing or exhorting I could heartily recommend to the Imi-

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TO EXTEND the influence of the church throughout the week is an ever-present problem to ministers. There are members of the congregation with whom contact during the week is impossible—or necessarily infrequent. To counteract this, many churches have adopted some type of duplicated mid-week mailings to take the spirit of the church into the home, and have found the response more than worth the small effort and expense.

The effectiveness of mid-week mailings depends upon several factors. Regularity in the mailings is important. When the congregation becomes accustomed to the regular arrival of the messages and to their regular reading and use, these materials play a vital part in the extension of the influence of the church.

Appearance is also important—the material must appeal to the eye and arouse interest so it will be read. It's easy to make it attractive, for duplicating in color inks on colored paper, with appropriate illustrations and hand lettered headings, may be done with little effort and expense.

Content of the messages is, of course, the key to their continuing success. In addition to an original composition by the minister on a Scriptural text or some timely, thought-provoking theme, other good material to include will be found in essays, poems, letters and other literary works. Church publications often give material and suggestions that are helpful in planning mailings.

The form of these mid-week mailings

tation of a young Divine when he is to speak from the Pulpit."

"I would say something concerning Quotations, wherein I think you cannot be too sparing, except from Scripture, and the primitive Writers of the Church."

"When you offer a Text as a Proof or an Illustration, we your Hearers expect to be fairly used, and sometimes think we have reason to complain, especially of you younger Divines, which makes us fear that some of you conceive you have no more to do than turn over a Concordance, and there having found the principal Word, introduce as much of the Verse as will serve your Turn, tho' in Reality it makes nothing for you. I do not altogether disapprove the Manner of in-

is by no means restricted. One of the tried and successful ideas is the Mid-Week Sermonette, a brief inspirational message duplicated on a small folder, letter, or single page of paper. Similar in form — and success — are Sermon Digests, outlines of preached sermons. Another mailing piece that has been found effective in congregations is a series of six Minute Meditations or Thoughts for the Day duplicated on a single sheet and mailed each week. Some churches prepare these in booklet form for the month, and sell them to raise money.

None of these suggested forms of mid-week mailings are expensive to prepare. They can be duplicated for a few cents a copy and mailed third class. The portfolio of *Mimeograph Tracing Pages for Churches** has illustrations to attract attention and emphasize points in these messages. Hand lettering for the title is possible for almost any type of layout, with a wide selection of lettering guides. Color inks make interesting contrasts possible, and colored paper gives variety. Folders of various sizes may be produced as easily as single pages, but it is wise to let the content determine the format.

Mid-week mailings in these suggested forms—or in some similar style that you may find more fitting for your congregation, will help you bridge the gap between Sundays in an interesting and stimulating way.

*Published by A. B. Dick Company.

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How to Appraise the Financial Resources

This is always a vital question for churches which plan to build. You will find some help in the article in this issue, "Church Loans for Investment and Good Will." But to give further help we are reprinting from two articles which have appeared earlier in this publication.

HOW MUCH SHALL WE SPEND FOR A NEW BUILDING?*

By John G. Gredler

The question is frequently asked by church officials, "How much can we afford to expend for a new church edifice?" All too often plans are adopted involving costs far beyond the paying power of the congregation, with consequences from which the church may not fully recover for several succeeding generations. The evils which accompany the operation of a financially over-burdened religious institution undermine the moral and ethical standards which should characterize the business management of the church, above all other enterprises.

Doubts as to the seriousness of over-building and over-burden of indebtedness can be dispelled through an examination of files from which these deductions were made, containing records of church loans to more than 5,000 congregations over a period of ninety years.

Formulas herein given are subject to some slight qualification depending upon the number of unusually large gifts available; the presence of initial funds previously acquired; the possibility of securing substantial support outside the membership. However, such items if accurately calculated can be added to the total estimated from the congregation and our formulas can still be used to prevent over-building.

The basis for calculation is the annual income of the church as represented by current receipts, plus benevolences. For safety it is advisable to use a figure representing the average income for a past period of three or four years, in order to avoid the error of basing financial power upon a single exceptionally prosperous year.

The average church can afford approximately seven times its annual income for a capital expenditure, and should have in hand, or in course of collection, prior to building operations approximately four-sevenths of this total, so that not more than three-

sevenths need be carried as a debt after completion of the building. In other words, the equivalent of three times the annual income represents the maximum debt a church should incur. Amounts beyond these totals spell trouble and almost invariably commit the church to a long period of unsatisfactory and joyless experience in their finances.

There are many examples of over-building where expected growth has not materialized and where a small membership finds the upkeep of an over-sized edifice a grave problem. Frequently the lack of increased membership can be traced to the presence of burdensome debt. Ministers find it difficult to serve their parishes happily and efficiently when too much time and energy is expended upon the finances, while little enthusiasm is shown by the churchmen who are elected to deal with exasperated creditors.

Build conservatively, on a plan permitting future expansion without the loss of present expenditure. The full use of present capacity and equipment makes for a happier and more influential church work than an over-sized plant awaiting growth. When this has been acquired with a heavy debt that growth may be delayed for many years.

HOW MUCH MONEY CAN WE RAISE?

By George A. Lundy*

1. We must take into consideration the financial capacity of the members, and our experience has been, that it is well to divide churches into three classes:

- (a) Those whose members for the most part are men who work for wages.
- (b) Those churches whose members are largely from the business and professional class. There may be in these churches of course men who work for wages, and there may be some men of considerable wealth.
- (c) Those churches whose member-

(Turn to page 45)

*Originally appeared in the September, 1948, issue of "Church Management." Mr. Gredler is a staff member of the Board of National Missions, Presbyterian Church in the United States of America.

*Of the firm, Mundy & Lundy, Inc. This excerpt is taken from an article which appeared in the March, 1948, issue of "Church Management."

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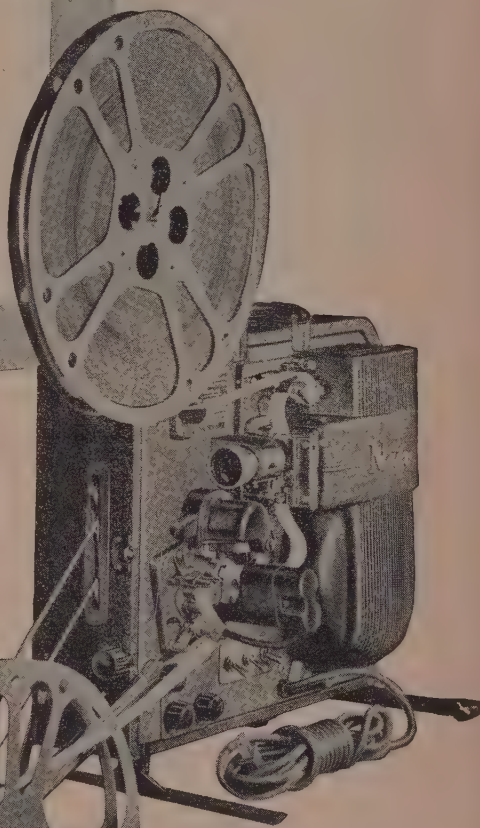
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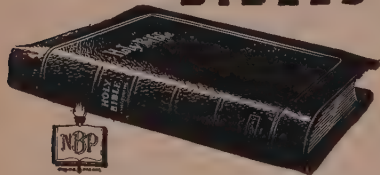
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Reciprocity Builds Evening Services

*by Fred R. Conkling**

A LITTLE more than a year ago, following repeated requests from the older members of our congregation, we decided to open our church for evening services. There had been a rather long period of one-service Sundays, the pastor was eager to keep the church open for more community contacts and the time seemed ripe for a series of enthusiastic evening meetings. Our plans were announced, the opening time was set and the first service was held. Ours is a small church and after a pleasing morning congregation, it would have been more or less satisfying if half as many had come to the church in the evening. Instead, there were possibly twenty.

The pastor tried different projects, special sermons, reviews of coming Sunday School lessons. This to attract our own and possibly a few visiting Sunday School teachers. The number of attendance dropped to an irreducible minimum and held: an average of six. And while we believe the work of the church must go on even for a few, yet it did seem as if the time, effort and money being expended could be spent with greater possibility of results some place else or in some other work.

A meeting of the official board was called and various projects were proposed. The one which caught the fancy of all of us was that we appoint a committee of laymen who would plan the evening services. The suggestion was changed just a little: a program chairman was chosen who would enlist the help he might need for each or any program. The plan was put into operation immediately and immediately attendance began to pick up. The idea of laymen being responsible for church services was novel in our congregation and curiosity did the work a routine church program could not do. For the first meeting the church was packed; other more or less novel meetings followed and the average attendance rivalled that of the morning worship hour. Even when the pastor appeared attendance still held! While there were never any vaudeville stunts tried, there was interesting variety: a chalk talk; a religious film or two; visiting pastors from outside our city or within it brought messages; there were some visiting musical organizations from

local school units; and once an evangelistic group brought the evening program. Attendance held up. After some weeks of this type of programs, the pastor brought out his pet idea.

Why not join with some of our community churches in a series of union meetings? We had union meetings among the churches of our town. Why would it not lead to a more closely knit community if we engaged the interest of the congregations of our neighboring churches within a radius of eight to ten miles? Our congregation welcomed the idea and we went visiting and invited our visited to visit us.

Our evening services became more enthusiastic in attendance and interest, we made friends we could never have expected to make otherwise, and all in all we felt and so did the visited and visiting church members and pastors that the project was much worth while. The last step in our "visitation" program went into operation when some of our city churches in our own town invited us over to meet with them on the same terms we used for the rural groups, and we had them visit us. The enthusiasm has held and the programs are expected to continue indefinitely. We are not absent from our church every Sunday evening, of course. Visiting has been held at not more than two per month, and for the most part, once each four weeks or longer.

SPACE SAVING MAGAZINE STAND

For quite a long time I found that my magazines were beginning to be more numerous than I had space for filing. I found that something like a miniature book case would solve my problem as to where to file magazines and the problem of space necessary.

The materials for this stand are: nine pieces 1" x 10" x 15"; nine pieces 1" x 2" x 56"; ½ pound six-penny wire nails.

The stand may be made as follows: Nail side slats on the shelf boards, starting with bottom shelf four inches from floor. Space shelves six inches apart. Three slats are used on each side with three properly spaced on back. This gives nine shelves for magazines.

Mark title of magazine on front of each shelf.

R. A. Hodge,
Union, South Carolina

*Minister, Congregational Church, North Manchester, Indiana.

How to Appraise Financial Resources

(From page 42)

ships are composed almost entirely of business and professional men and quite a large number of persons who have accumulated considerable money.

In arriving at the financial capacity of persons to give we multiply the total number of members of the working man's church, including men, women and children by \$70.00; for a church which is composed largely of business and professional men, and has some wealthy members, we multiply the total number of members by \$100.00; for the church which is made up largely of wealthy persons we know that the sky is the limit, and they can give whatever they want to give.

2. We must take into consideration also the habit of giving which the people have acquired, and we arrive at this by taking the amount they have been giving in the past to their own local church, for both the current expenses and church benevolences of all kinds, including missions, etc., and multiplying it by three. We then add the results of both these operations and secure the average by dividing by two, which gives us the approximate figure which can be raised in the congregation.

To make the above a little clearer, let us suppose we have a church with 1,000 members, most of whom are business and professional men, and some of whom have wealth. We would multiply that 1,000 members by \$100.00 which would give us \$100,000.

Assuming that this same church has an annual budget for current expenses and benevolences of \$25,000 per year, we would multiply this by three, giving \$75,000. Adding the two together would give us a total of \$175,000, and dividing by two leaves \$87,500, which is likely to be somewhere near what the congregation could raise.

However, it must be remembered, that this is only a rule-of-thumb method, and is subject to further study of what we call "the giving potential." This study is made with the cooperation of a committee of fifteen or twenty members of the congregation in which estimates are made by these members as to the amount that the various members could give if they chose to do so. These are all tabulated and an average found for each member. These averages are totalled and it is our experience ordinarily that a church can raise somewhere around 70-80 per cent of the total of these averages. However, this is subject to further revision, which takes into consideration the purpose for which the money is being secured, and other factors which only

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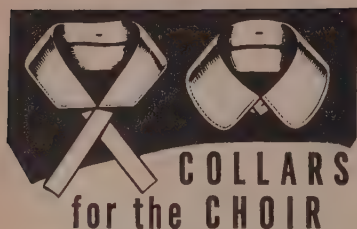
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THE SOVEREIGNTY OF HUMANITY

National sovereignty must go if man is to stay. I like these words of J. B. Priestly. In his novel *Faraway* he makes a character say: "It's not a matter of Englishmen and Frenchmen... it's a matter of men and women... Every time you ignore national boundaries you bring the possibility of a sane, happy, peaceful world a bit nearer... I'm an Englishman and I love England... I owe a lot to England. But I owe still more to the world... You say... let's do something for England for once. But I say, for God's

sake, let's do something for civilization for once."

This does not indicate a weakening of our love for our own country. Each man will still love his own country as he can love no other, just as each man loves his home as he can love no other. But even as love of home leads to an appreciation of what is fine and good in all homes, so should love of country lead to a recognition of what is good in other countries. The most imperative need before us now therefore is this transcending of the bigoted barriers of our individual nationalisms and the development of an international mind. From *In the Light of the Cross* by Harold Cooke Phillips; Abingdon-Cokesbury Press.



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A Church That Uses Its Symbols

by Observer

Our keen observer visits a church which helps the congregation appreciate the meaning of the many symbols found in its adornments. He believes, as does the editor, that symbolism can become an important factor in the religious education of his people.

IN his travels hither and yon, Observer is always keen to discover a church with an appreciation of the value of symbols. And he finds a good many such. Most churches, in fact, have a few, some have a great many. But, Observer seems to hear a young friend of his speaking:

"If those things mean something, why doesn't somebody tell us young people what it is? They sure don't mean anything at all to me, or to any of our gang. I've been in this church ever since I was a little kid and I don't remember ever hearing anybody say anything at all about them. Guess they don't count for very much anyway."

This young man, be it known, was not at all an indifferent or casual attendant at church on Easter and a few other special occasions. He was an active worker in the young people's organizations and a regular attendant at both worship services on Sunday. Yet, in spite of the fact that this church has a most elaborate building, with a large number of very significant symbols, he had never heard even one of them interpreted.

It is probably well within the facts to assert that such complete ignoring of their symbols, at least so far as the interpreting of them to the church's youth is concerned, would be found to be characteristic of a large majority of even those churches which possess some interesting symbols.

Therefore, it is not at all difficult to appreciate the thrill Observer experienced when he walked into a certain church in a southern city recently and found hanging in a very prominent place on a main corridor wall a well-framed

"CHART OF THE SYMBOLS IN OUR SANCTUARY"

To say that this discovery was a surprise is putting it mildly. On it is a note which indicates that this chart was a gift from the young people to the church a few years ago. One might conclude that these young people, some of them at least, had been introduced to their symbols and had found the introduction of sufficient interest so that they wanted to share

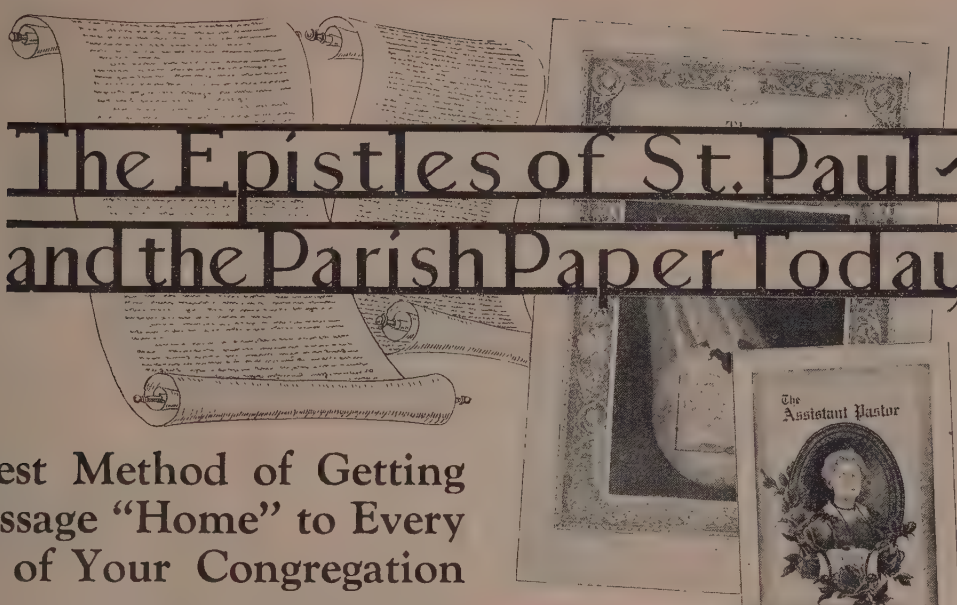
their discovery with the church as a whole.

The story back of the chart is that of a wise pastor with a vision and an opportunity. The opportunity came through a disastrous fire which made necessary a complete rebuilding of the nave. The walls were left standing, but that and the foundation were about all. So this wise pastor guided his building committee into the determination to emphasize their change of the nave into a sanctuary by including in the windows and on the walls as many of the most significant Christian symbols as possible. And when it was all done and dedicated, this pastor preached a memorable sermon based on them. The congregation was both impressed and grateful and insisted that the sermon be printed in pamphlet form for wide distribution. It is probable that it was this pamphlet, in the hands of some skilled teacher which had fired the imagination and kindled the enthusiasm of the young people who had given the chart, so that even the casual visitor might know something about the meaning of all these interesting designs in their church.

Limitations of space forbid even the mention of all the thirty-seven symbols which are interpreted on the chart, but the description of a few of them may help to appreciate what one congregation has done (and perhaps suggest to others that they might "go and do likewise").

The most prominent thing in this sanctuary is a very high dossal (which this non-liturgical minister called in his sermon, "The Drapery") behind the pulpit. (There is no divided chancel here.) On this dossal is embroidered the Chi-Rho monogram, with the addition of the Alpha and the Omega (Revelation 1:8). Thus, the first thing the worshipper sees above the preacher's head is the representation, or suggestion, of the Christ, who is "the first and the last, the beginning and the end."

Above the dossal (or "Drapery") is a beautiful rose window. In the center is the figure of the lamb—symbol, of course, of Christ, and in little cir-



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cles around the larger central circles are the shields of the Twelve Apostles, each with a distinctive symbol. Thus we glimpse Peter's "keys"; John's "chalice"; James' "scallop shells" (to suggest distant pilgrimages); Andrew's "cross saltire" (or X), and others. But what would the artist do with Judas? He could have left him out, but eleven would have been an awkward number of circles to make into a round window, and what he did was even more effective. He left Judas' shield entirely blank, and made it of a dirty yellow color, symbolic of evil.

Around the walls and in windows there are, quite naturally, the symbols of the four evangelists, each one set in an eight-pointed star, which the preacher of the symbol-sermon interpreted as a message of regeneration.

Over the baptistry, which is at one side and not behind the pulpit, there is an interesting representation of the equilateral triangle, with Hebrew characters suggesting Jehovah, Jesus and the Holy Spirit. (Possibly a symbolic reference to the appearance of the three persons of the Trinity at the baptism of Jesus?)

The communion table (not an "altar" in this non-liturgical congregation) has ten small symbols carved on the front; and again we are reminded of Judas by the presence of the money-bag as one of the ten—(hinting at the danger of even Christian's betraying their master for money?). Among the unusual ones are the scourge, the hand, the ship and the cup (of Gethsemane).

The chart which started all this "observing" has not only the concise interpretations mentioned, but it has also a large number of clear, easily understandable drawings of the symbols themselves. And, since it is so hung in one of the main corridors that one can hardly miss seeing it, the chances are that the Observer has at last discovered a "symbol-appreciating" congregation.

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He Hoed to the End of the Row

*A Sermon by G. S. Nichols**

DR. RUSSELL H. CONWELL tells the story of a man being nominated for governor of Massachusetts. The one who was making the nominating speech in convention said of his candidate, "When he was a boy on his father's farm he always hoed to the end of the row." That statement was caught up and repeated all over the state: "He hoed to the end of the row." It became his campaign slogan, and was in considerable measure responsible for his election.

You too may be elected governor with that slogan—maybe not governor of a state, but certainly governor of your own life. Persistence pays off. John Wanamaker used to say, "It isn't the leap at the start that gets you there but the steady going on." Calvin Coolidge insisted that: "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'press on' has solved and always will solve the problems of the human race."

I read somewhere about a rowing crew that came from a back-woods, Michigan lake in the 1870's and startled the sporting world by defeating the crews of all the large universities of the country. Someone asked the captain of the crew what stroke they used. "The Harvard stroke?" "Nope." "The Yale Stroke?" "Nope, I reckon not." "The Oxford stroke?" "Don't think so. I guess we don't use no pertickler stroke, 'cept the git-thar stroke. We jest start out and give it all we've got till we git thar; and that's all there is to it." Well, that is quite a bit "to it" in anybody's business.

Jesus has some significant things to say about the folk who get there and the folk who fail to get there in this parable of the sower. A sower went out to sow, and, as he sowed, some seed fell in the road and didn't sprout. Some fell on thin, stony, eroded soil. It sprouted and sprung up, but soon withered because there was no depth of soil. Some fell in a weed patch and was smothered by briars and weeds. Some fell on good soil and produced an abundant harvest.

A little later he told his disciples plainly that he was talking about peo-

ple and their reaction to the gospel. He divides his hearers into four classes.

1. First, there are the stupid folk, the day-dreamers, the inattentive. They hear the word but it doesn't register with them. "It goes in one ear and out the other."

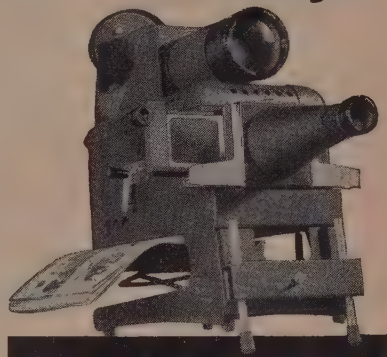
A while ago a student came to me who wasn't getting on well in some of his classes. He said, "Often when I have read a chapter I don't know what I have read." I urged him not to sin against his own mind like that. He has a good mind, but he isn't using it. "Don't read words," I said, "read thoughts. Don't leave a paragraph until you know what is in it. If you have to read with a dictionary and an encyclopedia in your lap, do it. Turn off the jazz program and the mystery thriller and learn to concentrate."

There was a little item in *The Iowa State Student* the other day about a boy who took a dog to school with him. Another Mary-had-a-little-lamb story. The dog curled up in a corner of the class room and slept soundly for a while. But he had a bad dream, woke up with a start, and barked. The teacher kicked him out, saying, "You can't stay here unless you sleep quietly like the rest."

Professor Henry Wieman of Chicago University tells of a roommate that he had in college who was a crank about environment. He thought he couldn't study unless he had everything just right. "He procured a large comfortable chair that was thought to be good for study. He got study slippers and a lounging jacket. A book rest was fastened to the arm of the chair to hold the book at the right angle before his eyes. A special lamp was installed and eyeshade, pencils, paper, and revolving bookcase. He would come into the room after the evening meal, take off his coat and put on the jacket, take off his shoes and slip into the slippers, adjust the study lamp, put his book on the book rest, recline in the comfortable chair with his eyeshade over his eyes, and, when everything was perfectly adjusted, he would go to sleep."

I am not just telling stories; I am interpreting Scripture. Jesus pounces onto inattention and stupidity as the first reasons for our failure to get on with the building of his Kingdom. Now, of course, he isn't poking fun at morons and folk with low I.Q.'s. The Master wouldn't do that; but he is trying to get at the fellow who is too lazy to use the brain that God has given him.

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"MORE THAN A BUSINESS: AN INSTITUTION"

Did we ever need more than we need now men and women who will dedicate their minds to the building of God's kingdom? Some one has declared that "God never turns an important corner in history with an ignoramus leading the procession." Jesus is saying in this parable that the ignoramus probably won't get to the corner. He won't even start; the seed won't sprout in his life.

2. A second reason that he gives for failure is emotional instability. Some hear the word and accept it with enthusiasm, but they don't go on to translate that emotion into action. They get excited; they get all steamed up, but they don't go anywhere. They haven't enough courage and character to carry through. They have no depth of soil.

Peter said to Jesus, "All may turn against you, but I never will." Peter meant that; but Jesus, knowing Peter better than Peter knew himself, answered, "Before the cock crows this night you will deny me thrice." He did—and then went out and wept bitterly. That was Peter—impetuous, fickle and afraid. He followed afar off; he sneaked in to see what was happening, and when he was recognized, denied that he knew the Lord. After the crucifixion, he hides behind closed doors. Can you see him there—nervous, jumpy, watching at the window, afraid? But Peter finally got hold of himself and got hold of a power outside himself and became rocklike in purpose and character. See him a short time

later preaching to a great crowd in the streets of Jerusalem. Listen to what he is saying; you will not believe your ears. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, ye have taken and by wicked hands have crucified and slain; whom God hath raised up, having loosed the bands of death; because it was not possible that he should be holden of it." The same Peter? No, not the same—something had happened to him. And that same something should happen to many of us.

One man told me of hearing a sermon that stirred him deeply. He walked the floor Sunday afternoon, but couldn't bring himself to do anything about it. "Finally," he said, "I walked it off."

A woman called me from Sunday dinner. She said, "I was much impressed by the service this morning; I feel that I should get in and be a more vital part of the church program. What can I do?" Well, that is an experience to spice any preacher's Sunday dinner! A member of the church actually asking for work! I told her that I would certainly find a place where she could take hold and help. After I had evaluated her abilities and matched them against the church's needs, I went to see her. But she had cooled off; her enthusiasm had leaked

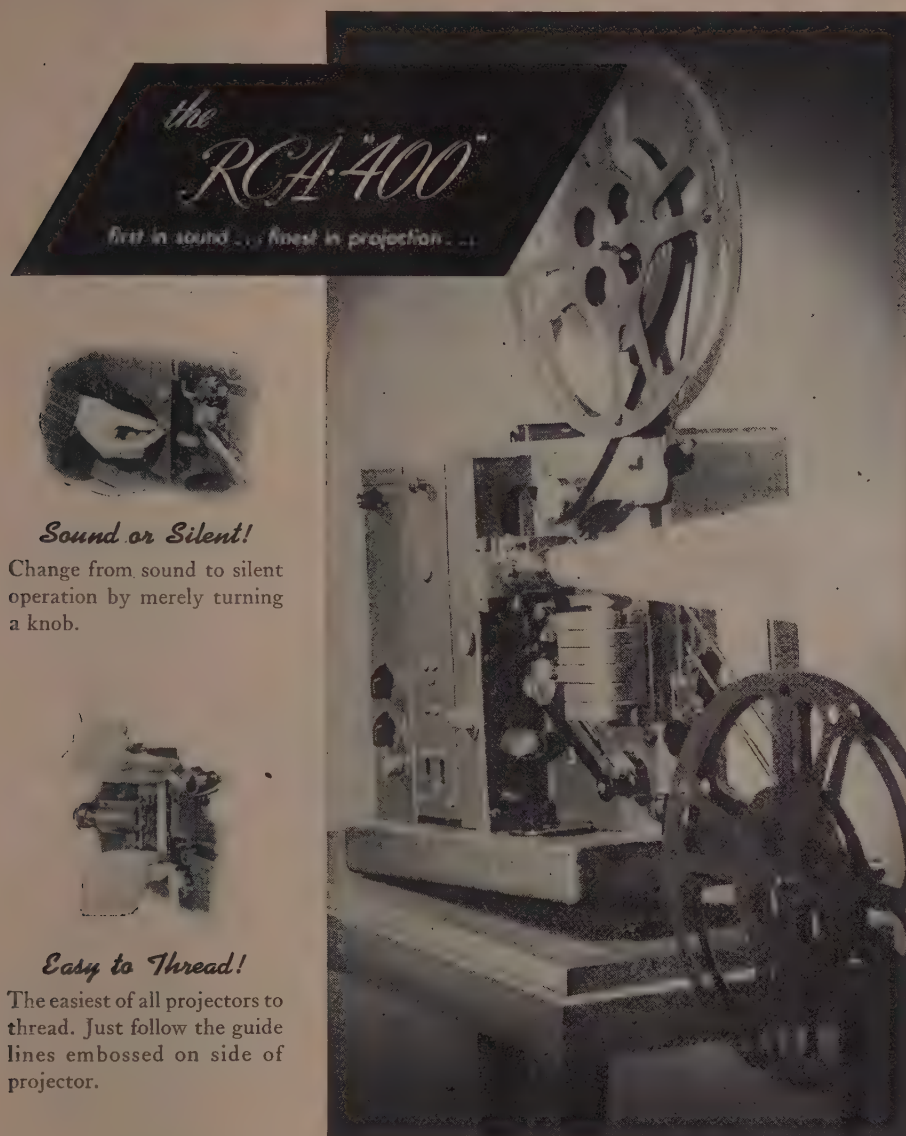
out. Some fell on stony ground where there was no depth of soil.

3. And some fell in a weed-patch. These folks are too busy—too busy with their own little businesses to busy themselves with God's business. They have too many irons in the fire, too many impulses taking them in different directions. They want to help build the Kingdom; but they just don't have any time left, any money left, or any energy left after attending to other activities and interests. They can't bring themselves to put God and his work first in their lives.

Dr. F. W. Boreham of Australia, writer of many books that are widely read in America, tells of going out from Britain, as a young man, to become the first minister of the church at Mosgiel, New Zealand. He accepted the call with a light heart and high hopes, but before the long journey was over he became poignantly conscious of the vast distance that separated him from those he loved. By the time he reached New Zealand and boarded the train for the interior he was feeling pretty homesick and miserable. But when the wild scream of the engine announced that they were approaching Dunedin, not far from Mosgiel, he became quite excited. He suspected that some of his people might meet him there. He caught a glimpse of eager inquisitive faces scanning the coaches. He wondered if they were his people. They were; and soon he was in the midst of them receiving a joyous welcome. One man impressed him above all the rest—an elderly little Scotsman, called Wullie. He had a rugged face, mischief twinkled in his eyes, and he was very kind. He took the young preacher home with him and they became fast friends. Boreham found that Wullie was respected and loved by all the people of Mosgiel. Young people confided in him and older people poured their troubles into his sympathetic ears. He always insisted that the work of God must have first claim on every Christian. He had many queer ways of implementing that conviction. When he would draw his pay on Saturday night, he would pick out the brightest coins for the church collection plate. "The Lord must aye have the best, ye ken!" he would say.

The young preacher was soon called upon to preach Wullie's funeral sermon. The whole town and countryside came to honor him. Among other things, the preacher said: "If I were asked to write a suitable epitaph to place above his grave, I should inscribe these words: 'Here lies a man who always gave his best in the service of his Savior.'"

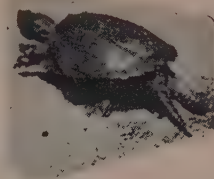
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(Turn to page 55)

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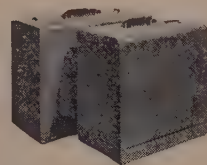
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Therefore, My Son

An Ordination Sermon

by Lyle O. Bristol*

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard . . . commit thou to faithful men. . . Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Timothy 2:1-3.

THERE ARE many things that may be said to the young minister as he takes the vows of ordination and commits himself among his brethren to the ministry of the Gospel of Jesus Christ. He may be advised, exhorted, warned; he may have some great example of the Christian ministry set before him as an ideal for his life; he may be told to be a priest, a prophet, and a pastor. But in the Pastoral Epistles there are some timely passages which never lose their value or their freshness. Here we have not only Paul writing to Timothy, but also we find the words that any Paul, experienced in the ministry, may use as he writes or speaks to any Timothy, going forth to his high calling. In II Timothy 2:1-3 we have three things emphasized—and these are as important today as in days long past.

I. Personal Experience

First of all, Paul stresses the necessity of Timothy's vital personal experience of Jesus Christ as Saviour and Lord. "Be strong in the grace that is in Christ Jesus." This implies that the young minister has a faith of his own, that he has found the reality of Jesus Christ for himself, that he has committed his life to Christ and through that consecration has found forgiveness and peace. This is important, for no minister can impart to his people that which he has not known within himself.

Moreover, this statement implies the necessity of growth in this experience. The pages of the New Testament re-sound with the exhortations of the writers to the early Christians to grow in the faith. The converts are babes in Christ, but that does not mean that they ought to remain in such an immature condition. They are to grow; each day is to bring some new revelation of God's leading and will. How important is this growth for the minister! He must not neglect his devotional life. Rather, he must so live in the presence of his Lord that his perception of spiritual realities will ever increase.

*Assistant professor of Biblical studies, McMaster University, Hamilton, Ontario, Canada.

But once more, the command to be strong in grace implies that the minister will use this spiritual strength in his ministry. The Greek verb here used is closely allied to the English word "dynamo." In a powerhouse the dynamo produces power, but that power is not kept within the powerhouse. The power goes out to aid in lighting and heating the homes of the community and in giving energy for the running of industrial concerns. Even so, the minister should generate power that will go out from himself into the community where he lives and works. In this way his ministry will be a blessing to all those under his care.

II. Persuasion

The second necessity set before Timothy is that of training and persuasion. "The things that thou hast heard . . . commit thou to faithful men." It is surely no accident that in the previous section of the same letter mention is made of the fine Christian influence of Timothy's home, and that in the following section the young minister is urged to prepare himself to be able to interpret the Word of God aright. No premium is here put on ignorance. Timothy is expected to go forth equipped for his task of interpreting his faith to his hearers. Nor has the need for adequate training become less in our day. When in every walk of life the standards of education are being raised, the young minister must face his life-work with the best training possible. Men are looking for an interpretation of the Christian message that will be intelligible to them.

This need for an interpretation of our message means that the young minister will continue to read and study and meditate. The seminary degree may mark the end of a course of study. But growth in the intellectual stature of the minister must never be neglected.

Likewise, there must be a continual pouring forth of the Christian message in all its attractiveness. There is always the danger of making the study an end in itself; it must ever be the preparation for committing what has been learned to those who will grasp it and translate it into their living. To this end the minister must use all his powers of persuasion. In this day of Biblical illiteracy the minister's task is even greater, but it brings its rewards in seeing the development of

lives in the apprehension of the revelation of God to man.

III. Perseverance

Finally, there must be perseverance in the work. "Endure hardness." To the unthinking outsider the ministry sometimes appears to be an easy way of life. But those of us who are ministers know that there are severe demands made upon us. All our faculties and powers are needed. We enter into the successes and joys, the failures and sorrows, the enthusiasm and indifferences of those to whom we minister. We are responsible for Christian leadership in a confused and confusing world.

It seems only right, then, to warn the young minister, as Timothy is warned, that our high calling will demand perseverance. There will be misunderstanding; hopes will be dashed to disappointment; trusted workers will turn aside from the work; problems will stand in the way like a great range of mountains. All these things try our strength, and that strength can be renewed in our fellowship with God. We are expected to go on; we must not turn back. The war against evil is not won until the last battle is fought. In all this the young minister must "endure hardness."

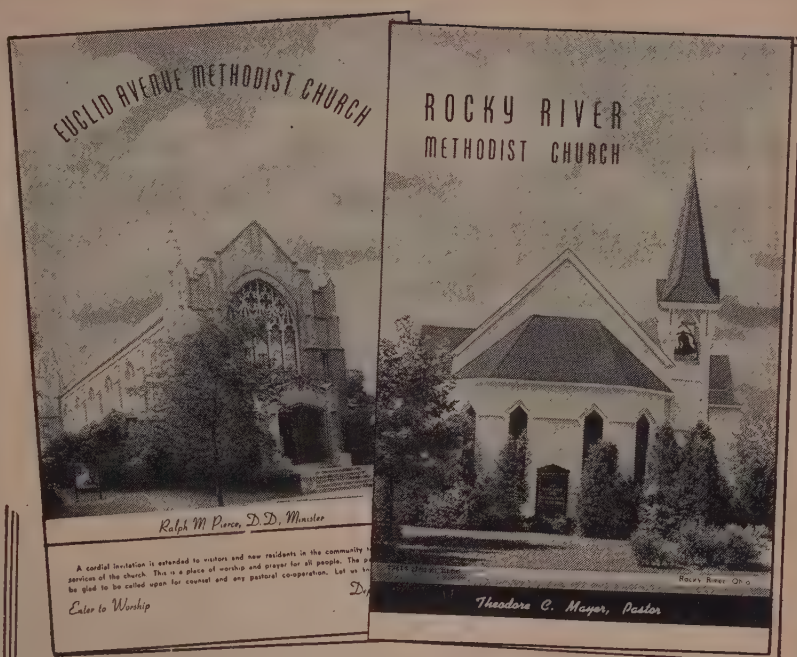
These are some of the things required of the young minister as he sets out on his lifework. A vital experience of faith in Jesus Christ, the best possible intellectual training, and the consecration that makes perseverance possible—all these are essential. With these he goes forth to follow in the steps of those who have had a personal experience of Christ, who have known and used the power of persuasion to bring men to Christ, and who have persevered for Christ even unto the end. With these he follows his Lord and is used mightily in bringing the true light to men in error and darkness.

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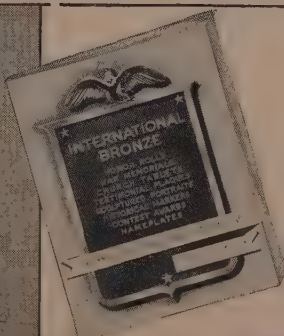
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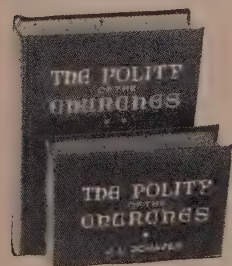
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Be An "I Can" Person

A Mysterious Black Box Sermon for Children

by John Edwin Price

Objects in box: Toy frog, toy engine, pound of butter.

THERE are two stories in our talk today. The first is about two frogs. The first we will call Easy-give-up Frog. The other we will call I-Can Frog.

Both frogs once got into a large empty milk can. It was a little dark that night when the farmer poured in three big pails full of milk so he didn't see Easy-give-up or I-Can.

When the farmer had put the lid on the can the frog brothers began to worry: "How will we ever get out of here?"

They swam around for a while. At times they would try to cling to the slippery sides for a short-pants rest. Finally, Easy-give-up said, "It's no use. I'm all tired out. We'll drown eventually anyway, so here I go now."

Clasping his front feet in a little prayer, down he went to the bottom of the can, never to rise again. (That's why I only have one frog here this morning.)

This is I-Can. How did I-Can come to survive? I will tell you. When Easy-give-up went down to the bottom I-Can kept right on a-kicking and a-kicking, saying as he kicked, "I can in a can, I can in a can." He kicked so hard and so furiously and so long that his kicking finally churned up this chunk of butter. He then climbed up on it and rested himself. The next day when the farmer took the lid off the can he hopped out.

Yes, I'll admit that's just an old fable in today's language. But isn't it a good one?

Now for the other story. It is about a railroad engine pulling a heavy load up a steep grade. How many ever heard an engine puffing up a steep grade? O, most of you! Did you ever hear the words the engine puffs out?

Well, this particular engine was once pulling a heavy load of fifty full freight cars up a steep grade. At times the load seemed too much for him and he wanted to quit. But he didn't. As the grade got steeper and steeper you could hear him pant, "I think I can, I think I can, I THINK I CAN, I THINK I CAN." Then as he finally got on the down grade side of the hill he chugged cheerily, very fast, "I knew I could, I knew I could, I knew I could. . . ."

Who can tell me the last four let-

ters in the word "American?" That's right, "I can."

Do you know that you and I are enjoying this church today because our grandfathers and grandmothers were "I can" kind of people?

Many, many years ago when they were living in Europe certain people tried to make them think that they had to worship God in just one way. America was started by people who believed that everyone should be allowed to worship God as he or she felt they should.

It was hard and dangerous business then to cross the big wide ocean of water from Europe to America. Their little sail boats didn't give them much protection from the winds and rain. They were very cold.

Lots of people over there told them that they couldn't do it. But each of our grandparents or great grandparents kept saying to themselves, "I think I can, I think I can." And they did it.

It was hard to cut trees and pull stumps so that they could plant seeds that would grow into food. It was hard work building houses out of logs. But each farmer kept saying, "I think I can, I think I can." And they did it.

But some said, "we just can't afford the time and work to build separate buildings for schools and churches." But others said, "I think we can, I think we can." And they did it. Then came hospitals and homes for the aged and other comforts you and I enjoy because they were "I can" people.

What do these stories of the frog and the engine and our great grandfathers and mothers mean to you?

Think of these stories when you have a hard job to do, helping with the dishes, cleaning, running errands or other chores. Crowd out your aches and pains and fretting thoughts by saying to yourself, "I think I can, I think I can."

Or when lessons or tests in school or later in high school and college keep ringing in your ears, "You'll never make it, it's no use, you'll never graduate," just crowd out such thoughts by saying over and over to yourself, "I think I can, I think I can."

If you practice this when you are young it will become a life habit. Then later in life you will keep going on your jobs when others give up. Then employers will say, "He or she

is an 'I can' kind of person. I want him or her for a better job."

As usual we have a Bible in our Black Box. It has a very lucky verse for us today. It is the 13th verse of the fourth chapter of Phillipians. God put it into the heart of Saint Paul to say, "I CAN do all things through Christ which strengtheneth me." Paul was an "I can" man. He was an "I can DO" man. He started churches near where he lived. The people of these churches started others, and they others until the "I can" spirit finally started our churches in America and all the good things which have grown out of the "I can DO" way of thinking.

So, when the going gets tough when you are playing games, or helping your folks, or studying your lessons or later at your life's work, you just stop a moment. Say, "Thank you God for all you have done for me—for my health, for my mind, for my dear family and friends. I need your strength just now." Then go at whatever you are dreading, saying and meaning it, "I think I can, I think I can."

Especially, all through life, whenever some person or some voice inside of you says: "You can't be good this time. You can't do what you know is right this time. You can't help this cause along." Push such thoughts aside as an electric light pushes out the dark by affirming, "I think I can, I think I can."

Then you'll have a lot of fun all your life. And what's more when you have lived a long, long time you will be able to look back on the days of your years with a lot of satisfaction because you were an "I can do" kind of person.

This will more surely be true if you remember the last part of our lucky 13th verse, "through Christ which strengtheneth me."

He Hoed to the End of the Row

(From page 50)

other things. God won't be put on a par. He must have the best. Pull up the weeds and the briars and give the good seed of the Gospel a chance to produce in your life.

4. That brings us to the fourth group whom the Master mentions in this parable—those who heard, understood, and did. They are the good soil that brings forth an abundant harvest—some thirty, some sixty, and some a hundred-fold.

Now a remarkable thing is that we can all be the kind of soil we want to be. We can be like a beaten path, like a stony hillside, like a weed-patch, or like good soil. God wants our lives, of course, to be good soil for the good

seed of the Gospel. He doesn't want any of us to fail; and none of us needs fail. There are no failures in the will of God. Nobody needs to be a nobody in God's kingdom. We can all be "more than conquerors through Him that loved us."

Charles F. Frazier tells of a dinner engagement that he had with Thomas Balmer years ago. Balmer was a well-known publisher and Frazier was an aspiring young advertising man. As they sat at dinner, Balmer startled his guest by asking, "How much are two and two?" The young man, wondering whether the publisher had taken him for an idiot, answered, "Four, of

course." Mr. Balmer said, "Young man, you will never succeed in the advertising business until you learn that two and two may equal twenty-two."

The old man was right. When it comes to influencing people, the spread of truth and the triumph of the Gospel, the ordinary principles of mathematics do not apply. God giveth the increase according to the abundance of his grace.

If I read my Bible right, God won't even try to make anything out of the odds and ends and left-overs of your life. But he will take your little and multiply it thirty, sixty, a hundred-fold, and bless the world with it.



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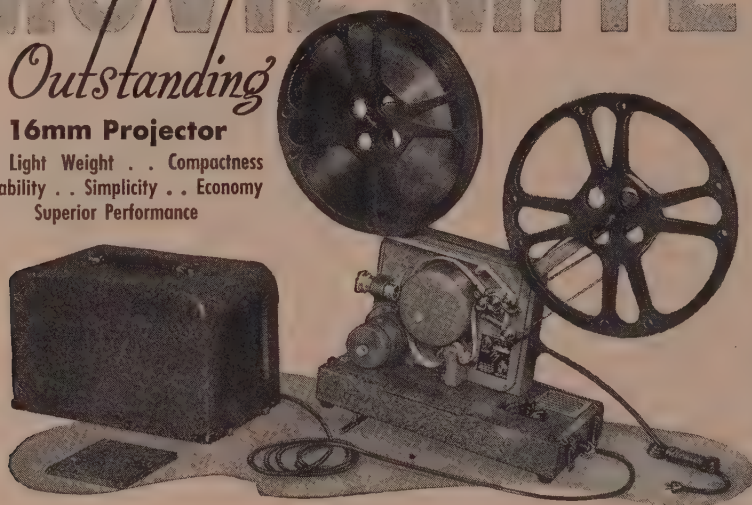
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and hundreds more with fire;
The victor made of Jericho a ghastly funeral pyre!

When Joshua marched thru Jericho the blood ran red and deep;
For man and woman, young and old,
and ox and ass and sheep
Were utterly destroyed before the wrath of men that day—
While heathen kings implored their gods to keep that man away!

When Joshua stood in Jericho, he paused and sheathed his sword;
He spoke—his legions hearkened to heed the conqueror's word,
Above the screams of dying men and cries of beasts in pain:
"Cursed be the man who rises up to build this town again!"

* * *

When Jesus came to Jericho, while on his way to die,
He heard above the city's din, blind Bartimaeus cry,
"Oh, Jesus, Son of David, have mercy thou on me."
And, knowing that his faith was great, he caused the blind to see.

When Jesus marched through Jericho, they hailed him not as King;
Long since had men forgotten they had heard the angels sing.
He called Zacchaeus from his tree and dined with him that day;
And knew, before he left that home, that he would walk The Way.

When Jesus stood in Jericho his heart was wounded sore;
And tears bedimmed his vision as he wept as ne'er before:
That men looked for the Kingdom to be established with the sword,
And saw no regal splendor in the humble Son of God!

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Some ministers are already profiting by the procedure suggested.

Equipping for Visual Aids*

VISUAL aids play a large part in the educational and recreational program of the church. The success of any type equipment depends upon the proper installation of electric outlets. Here are some suggestions for committee and architect.

Seating Arrangement

The first consideration in planning projection and sound equipment for a classroom is the seating arrangement. If the room is square, a matte screen, which will give a wide viewing angle of approximately thirty degrees, should be used. If the room is oblong, a beaded screen, with a viewing angle of twenty degrees, is recommended. The beaded screen reflects the light in a narrow beam and as a result has a comparatively high surface brightness. Because of this greater brightness, the first row of seats used should not be so close to the screen as when a matte screen is used. Both rectangular and square rooms have about the same seating capacity for a given total floor area. It is well to give some thought to the provision of ample ventilation throughout the length of the programs, since the shutting off of light at times also means the obstruction of air entrances.

Screen Size and Type

After the seating arrangement has been completed, it is recommended that the screen width be determined by the distance from the screen to the last row of seats. The screen width should be about one-sixth of this distance. For the matte screen, the nearest row should be about twice the width of the screen from the screen. For the beaded screen, the nearest row should be two and one-half times the width of the screen. It is recommended that the screen be located on the center front wall, with the bottom of the screen about four or five feet from the floor. The screen should be of a roller "map" type, permanently mounted on the wall to provide for immediate and convenient use. Some designers are planning for a sliding panel in the blackboard with a permanently mounted screen behind it. Such installations permit the screen to be recessed in the wall to give a "shadow box" effect for darkening purposes.

If you plan to use your screen at

any time for slides or want to be prepared in case you ever do, order a square screen so that projected slides will not "spill over." Naturally, you will choose the square of the largest number in the measurement you had contemplated. Thus, if a screen 30" x 40" had been your plan, you would specify a square of 40" x 40".

Loud Speaker and Projector

To provide a permanent electrical wiring installation, it is recommended that the projector be located at the center of the rear wall with the loud speaker as close to the side of the screen as practicable. If the front wall is entirely devoted to blackboard space, the speaker may be mounted in either front corner of the room.

Wall Sockets

To supply 115-volt a. c. to the equipment, it is recommended that a duplex convenience outlet be installed in the front and rear walls below the positions to be occupied by the projector and speaker respectively. The outlet at the front of the room is recommended because booster amplifiers may be used with some projectors, or speakers may have their own field power supply. The outlet at the rear of the room provides power for the projector and amplifier units. These outlets will, of course, also be available for other use when the sound-picture equipment is not being used. The wiring to the projector outlet should be capable of carrying twenty amperes with very low voltage drop, and therefore should be 10-gage copper conductor rubber covered. This line should be fused for twenty amperes. The speaker outlet for 115-volt a. c. should be wired and fused for fifteen amperes.

To feed the electrical sound energy from the rear to the front of the room, it is recommended that $\frac{3}{4}$ " thin-wall conduit be permanently installed in the wall or floor, thereby connecting the front- and rear-wall sockets. Sockets of the Howard B. Jones type S406-WP (or B&H A2072 equivalent) are recommended for this purpose. To connect the two outlets, five No. 14 solid conductors with 600-volt rubber insulation of the type normally used in building wiring are recommended. To systematize the wiring between the sockets, 14-gage rubber covered wire may be obtained in the following colors: white, black, green, yellow and red.

Cables

With the recommended wiring, it is necessary that the projector and sound

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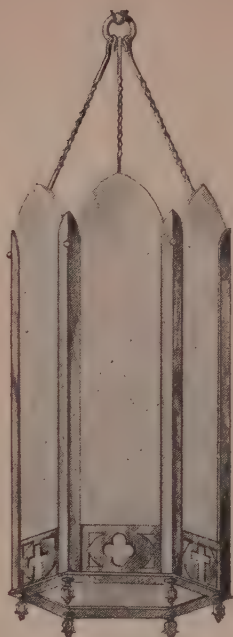
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*The information in this article is taken from a booklet, "Architect's Visual Equipment Handbook," published by Bell & Howell Company, 7100 McCormick Road, Chicago 45, Illinois. Another book published by this house which will interest our readers is "Teaching Eternal Values With Filmo Visual Aids." Either or both will be sent, without charge, if request is made directly to the publisher.



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equipment be supplied with two short cables terminated at one end with plugs matching the loud speaker and amplifier sockets and at the other end of the cables with J-1457 Howard B. Jones connectors (male) or equivalent with connector No. 4 polarized. The cable to be used at the front of the room must have the proper male connector for the corresponding loud speaker socket on one end and the equivalent of the H. B. Jones J-1457 on the other end. This cable should be only about eight feet long, since the wall socket location has been recommended. The converting cable for the rear of the room may also be only eight feet long so that the amplifier may be easily connected to the wall socket.

Projector Support

A rigid and secure means of mounting the projector at the rear of the room is necessary. The support must be capable of holding approximately 100 pounds without permitting a noticeable vibration while projector is in operation. This may be accomplished by a steel shelf, using 10-gage steel. The steel shelf is held in position by a steel support. The rigidity of the shelf is increased considerably by bending a one-inch strip around the edge at a 90-degree angle to the supporting surface. The projector should be mounted about four feet from the floor. The shelf and support fold into the wall when not in use, and are covered by a hinged door. A metal projector stand is recommended for use when the projector support as described cannot be accommodated.

Loud Speaker Support

It is recommended that the loud speaker support be located at the side of the screen. The bottom of the support should be about four feet above the floor and of sufficient size to permit the face of the loud speaker to be directed toward the center of the class in order to distribute the high frequencies as effectively as possible.

Illumination and Acoustics of Classroom

The average classroom requires little if any acoustical treatment, since the time of reverberation is about the correct value when students are present.

Since it is necessary to eliminate nearly all outside light from the classroom for good picture reproduction, the use of fire-resistant drapes to cover the windows is recommended. These drapes serve the double purpose of excluding light and providing additional acoustical damping. Rooms employing glass walls in their construction should be so designed as to permit the installation of a track to carry lightweight opaque drapes which may be drawn

over the entire glass area. If the light is effectively excluded, a 750-watt projection lamp is satisfactory. If, however, the light cannot be effectively excluded, a 1000-watt lamp is recommended for satisfactory picture contrast.

II—AUDITORIUM SPECIFICATIONS
Auditorium Acoustics

Because the auditorium requires careful acoustical design for speech and music, it needs little attention from an acoustical standpoint to include sound motion picture equipment as part of the educational program.

The location of the projection machine and the loud speaker (or speakers) should be given consideration when the auditorium is designed, so that this equipment can be made an integral part of the building.

Position of Projector and Loud Speaker

For a permanent installation of the sound projection equipment, it is recommended that a projection booth be provided near the rear of the auditorium if there is no balcony, but near the front of the balcony whenever one is included in the auditorium design. By mounting the projector near the front of the balcony, the brightness of the screen will be greater and the projection angle will be less. A projection angle of less than eighteen degrees should be maintained to avoid excessive image distortion.

The loud speaker should be as close to the screen as practicable, in a permanent mounting in the wall or a temporary position on the stage. A monitor speaker should be installed in the projection booth.

Size and Location of Screen

The screen must be sufficiently large to permit satisfactory perception of image detail by the observers in the last row, and at the same time those in the front row must be far enough away so that the image does not seem distorted. As a guide, it is recommended that the screen width be about one sixth of the distance between the screen and the farthest row of seats. The distance from the nearest row to the screen should be approximately 120 per cent of the screen width.

It is further recommended that the screen be mounted or suspended similar to a theatrical drop. A permanent screen would interfere with the use of the stage for other purposes and therefore is not recommended unless it is mounted on the wall at the rear of the stage. Mounting the screen at the rear of the stage is permissible only, of course, if the stage is fairly wide and shallow, but it allows the use of seats quite close to the stage. Installation of a Radiant Automatic screen or its

equivalent is recommended as offering the greatest convenience. Operated electrically, the Radiant Automatic model lowers and raises the screen at the flick of a switch.

If you plan to use your screen at any time for slides or want to be prepared in case you ever do, order a square screen so that projected slides will not "spill over." Naturally, you will choose the square of the largest number in the measurement you had contemplated. Thus, if a screen 30" x 40" had been your plan, you would specify a square of 40" x 40".

Projection Booth

For detailed specifications it is recommended that the architect consult the supplier of the equipment and the local city and state ordinances. It is recommended that the projection booth be equipped with:

- Interior light for booth.
- Standard convenience duplicate wall socket for 115-volt 20-ampere.
- Switch control of auditorium lights.
- Wall socket for audio signal.
- Wall jack for remote volume control connection.

Where a projection booth is not possible, and portable projection equipment is to be used in the auditorium, it is desirable to effect a semi-permanent type of installation by equipping the point at which the portable projector will be operated with the necessary electrical connections and controls to permit convenient operation.

Service Room

Facilities should be provided for the housing of films and projection equipment used in classrooms as well as in the auditorium. Equipment such as projector stands, lamps, lenses, spare screens, reels and cans and film rewinding and editing equipment should be in safe storage when not in use. Provision should be made for the housing of the school owned film library and for rental films temporarily in the school's custody, and sufficient office and work rooms should be available to permit effective administration and operation of the visual program. These facilities will vary with the number of pupils and classrooms to be served. Generally speaking, if the service rooms under consideration are to serve the single building in which the rooms are located, a combination conference and screening room, an equipment, film storage and work room, and a small office for administration should be sufficient.

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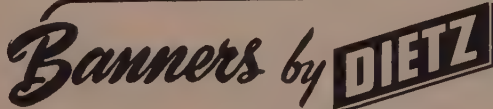
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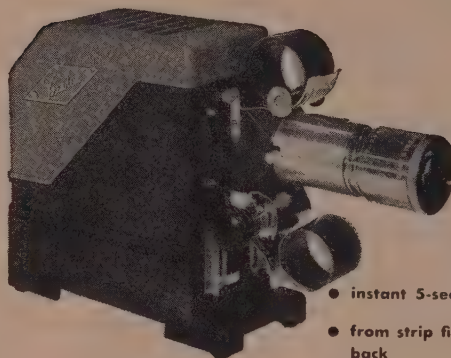
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Title to Merged Church's Property

by Arthur L. A. Street

EVEN if property was originally acquired for and was for many years used by, an independent local church congregation, title to it automatically passed to a general church with which it merged, in the absence of explicit reservation of that title in the merger proceedings. So decided the South Dakota Supreme Court in a recent case—Reformed Bethanien Church v. Ochsner, 31 N. W. 2d 249.

The court also decided that where ecclesiastical tribunals had determined that there was no such substantial difference in the faith and doctrines of the merged church and the church with which it was fused as to amount to a diversion of the property from the religious use to which it was originally dedicated, the courts would not interfere with that determination.

The court reaffirmed its position taken in an earlier case involving factional differences in the splitting of a congregation, that awarding property to a new organization does not amount to an unconstitutional interference with

the right of the dissatisfied group to worship God according to their conscience. Members who secede from a congregation that lawfully merges with another may not take the church property with them, "even though their bounty may have contributed to its purchase."

"Whether title passed to the religious corporation, or was held by the original trustees for its benefit as the legitimate successor of the original society, we are of the opinion that from the moment of the merger of that incorporated congregation with the Reformed Church in the United States, the described property was held for the benefit of the general church.

"It is settled in this jurisdiction that a congregation of a federated church, whether incorporated or not, is but a member thereof, and holds all of its property, the title to which is not expressly limited to other uses for the use and benefit of the general church. Presbytery of Huron v. Gordon, 68 S.D. 228, 300 N. W. 33. In so holding we quoted with approval from Barkley et

al. v. Hayes et al., D. C., 208 F. 319, 322, as follows:

"In this church the religious congregation or ecclesiastical body holding the property is but a subordinate member of the general church organization in which there are superior ecclesiastical tribunals with a general and ultimate power of control, more or less complete, in some supreme judicatory over the whole membership of that general organization. The local congregation is itself but a member of a much larger and more important religious organization, is under its government and control, and is bound by its orders and judgments. Therefore, when the property held by the church is that purchased or conveyed for the general use of the religious congregation, not devoted forever by the instrument which conveyed it nor by any specific declaration of its owner to the support of any special religious dogmas, or any peculiar form of worship, it is and remains the property of the general church which exercises such general and ultimate power of control. It does not belong to the particular congregation which uses it, much less to the individual members of such a congregation. It does not belong to the presbytery or the synod, nor, in a strict sense, to the general assembly. It belongs to the church which is composed of its entire membership; that membership being governed and controlled by the organic law of the church, the administration of which is lodged in certain judicatories rising, in regular succession, to the general assembly or court of last resort, embracing in itself legislative, administrative, and judicial powers. The government of the Presbyterian Church is Republican and representative in character. Its administration is vested, not in the individual members, not in the congregations, but in the general assembly and the presbyteries; and the church as a whole, acting through its supreme governing bodies, exercises the ultimate rights of ownership and control over all its properties."

"In the cited case we were dealing with property acquired by the local unit as a member of the general church. We perceive no reason for arriving at a different conclusion with reference to property held by the local unit prior to its affiliation. In the absence of a specific understanding or agreement preserving a separate identity and expressing an intention to withhold its property, we think it must be presumed that by voluntarily merging itself as an organ of the larger body, it intended to dedicate its all to the purposes of that body. Such existence as it has had since this fusion is as but a part or member of a whole."

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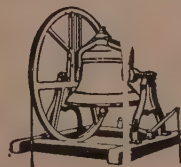
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Biographical Sermon for October

Mohandas Karamchand Gandhi—"Great Soul"

by Thomas H. Warner

For one is your teacher, and you are all brothers.—Matthew 23:8. (Basic English).

MOHANDAS KARAMCHAND **G**ANDHI was born October 2, 1869. He was assassinated January 30, 1948. Gandhi came of the Bania caste, who are small traders, money lenders and lawyers. He was born an upperclass Hindu. His father was several times premier of small native states.

As a youth Gandhi went to London to study. There he learned to wear evening clothes. He was admitted to the bar when only twenty.

Gandhi then went to South Africa and built up a law practice of \$15,000 a year. It was there that he organized his first civil disobedience campaign on behalf of equal rights for Indians.

Gandhi wrote in his *Autobiography* that he had been deeply influenced by Ruskin and Tolstoy in his thinking.

In 1915 Gandhi returned to India and became active in the Indian Nationalist movement. He became the soul of the all-India Congress, the dominant political party of Hindu India. He spent twelve years in jail at various times, and endured fifteen hunger strikes in the course of his career.

Gandhi offered a new way—the way of non-cooperation. He said that if Indians would unite in a great movement of passive resistance then they would obtain self-government within a year. There must be no violence, no political struggle. They should refuse to pay taxes, refuse to work for the government in any way, refuse to buy British goods, and wait. Within twelve months, by the sheer force of the "soul-power" that the movement would engender, the "satanic rule" of Britain would vanish and India would be free. But it did not succeed.

His civil disobedience campaigns included the boycott of British-made goods, withdrawal of all Indians from government service, and the ignoring of all government services such as the courts, legislatures and administrative officials, including tax collectors. He adopted the spinning wheel as the emblem of the boycott of British-made textiles, and dressed in a simple loin cloth and shawl of homespun cotton.

Gandhi, himself a member of the Vaisya caste, was always a worker,

often in menial tasks. He believed that only by engaging in useful labor, by serving others, could men be happy. He had been a carpenter, a tailor, a washerman, a road builder and a cook.

Gandhi was the despair of practical politicians. But to wide masses of the people he had become more than a politician. He was venerated as something like a mystical incarnation of India's nationhood. He had become a saint. He accepted from his followers the title of Mahatma—the Great Soul—while professing the deepest humility.

Gandhi was variously regarded as a saint, a revolutionary, a reactionary, a patriot, a clever and unscrupulous politician and a saboteur. His aim was stated on the occasion of his 78th birthday by Bajkumari Amrit Kaur, minister of health:

"All Gandhi's activities are motivated by religion. All his creative activities have one end and one end only, namely, to raise the moral and spiritual stature of those whom he serves. And his non-violence, be it remembered, serves equally those against whom he wages moral warfare. He is no idle dreamer. He practices what he preaches. Indeed, one of his great gifts is that he never asks anyone to do what he has not done with success himself."

Gandhi had no consciousness of the barriers that divide mankind. Dark skins and white, Moslems or Christians, exalted officials or lowly peasants—were all his fellowmen. He was ready to include them all in the great human family. His motive power was love for his fellowmen, above all for the peasants who formed the mass of those around him.

Gandhi has been called "history's puzzle." An enigmatic figure. A writer says:

"He professed humility, but he would tolerate no rival. He was the masterful servant of Congress whose decrees—to use a phrase of Gibbon—he dictated and obeyed.

"He practiced asceticism—but he practiced it ostentatiously and, in a sense, luxuriously.

"He wore the simplest of garments, but always of the finest cloth. His food was of the plainest, but always of the best quality. He lived austere, but always surrounded by devoted disciples who waited on him hand and foot.

"The conviction that he was—as he was constantly assured—the greatest of all living men grew upon him. He lost no chance of asserting his status.

"In dealing with successive viceroys he claimed—and was accorded—privileges beyond those of any ruling prince."

On August 15, 1947, Gandhi realized the triumph of his lifelong struggle, India's independence. But the massacres that followed were a great disappointment. He trudged through some of the worst riot-torn areas preaching his doctrine of non-violence in an effort to restore peace.

Gandhi's family life was serene. After the Hindu custom he had been married when thirteen years old to a girl of his own age. Gandhi referred to the union as "the cruel custom of child marriage." Her death in 1944 was a heavy blow to him. For sixty years she had devoted herself unsparingly to her husband and his mission. In 1906 he had made her "a free woman, free from my authority as her lord and master." He took a vow of continence with her consent.

Gandhi once wanted to live to be 125. But in one of the last interviews he gave to a foreign correspondent he remarked that he did not want to live to see "either world carnage or the mutual destruction that is going on" in India. "Here you may use the word despair. . . . Today I am not playing an effective part" in restoring Hindu-Moslem peace.

Then came the tragic end. It is the supreme tragedy that such a man should have died in such a way, murdered by one of his own people whom he had loved so dearly.

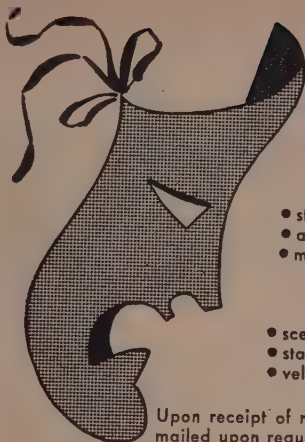
On January 30, 1948, tens of thousands of eyes looked upon the flood-lighted face of assassinated Mohandas Karamchand Gandhi, and all those eyes were dim. Their feelings were voiced by Prime Minister Jawaharlal Nehru, who said with a breaking voice, "The light has gone out of our lives." The Mahatma, the "Great Soul" had passed on.

Many tributes were paid to Gandhi. Ernest Bevin said: "Words fail inadequately to express the loss India and the whole world has sustained in this terrible event."

President Truman said: "Another giant among men has fallen in the cause of brotherhood and peace."

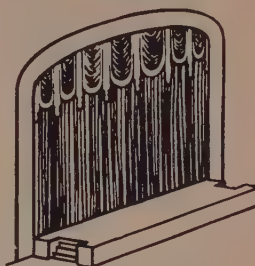
Dr. Fisher, the Archbishop of Canterbury, said: "He devoted his life to win men from violence to peace and brotherhood. Fanaticism and hatred have now made him a martyr for that cause."

And Bernard Shaw remarked: "It shows how dangerous it is to be too good."



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Books

Church Administration

Building Better Churches by Gaines S. Dobbins. Broadman Press. 468 pages. \$3.75.

It is hard to review a book of this nature apart from the story back of it. It was many years ago that I paid my first visit to the Southern Baptist Theological Seminary of Louisville. Some of the men who had made such a great contribution to its life were still teaching. A. T. Robertson, distinguished Greek teacher, was active; Dr. Mullins was the president. Professor Sampey was just taking a temporary leave. He was soon to come back for more years of service. I learned to appreciate the scholarship and character of these men; but, more than that, I was interested in the beginnings of a class in church administration under one of the younger instructors, Gaines S. Dobbins.

Louisville is one of our largest seminaries in number of enrollment. At the first visit few seminaries were giving courses in this practical subject and I had hope that we might see such a course touching the lives of the thousands of young men who would study in its halls. The course has grown through the years. The young instructor has increased in years and wisdom and his persistency and proficiency in this field are recognized. A visit to the same seminary during the calendar year has revealed constructive progress.

This book is a text in church administration. It discusses the local church, the leadership of the pastor, and the many phases of church work. The text has been divided so that an instructor can make intelligent assignments for the days ahead. The instruction is detailed and in some chapters case studies are provided. It is prepared for the clergyman who wants to be a good pastor, teacher and leader. The bibliography is expansive and informing.

The large book has three main divisions: Restoring New Testament Principles; Achieving Ends Through Efficient Organization; and Meeting Needs Through Pastoral Ministrations.

The first section has a lot of definitely baptistic material. Don't pass it by. If you are a Presbyterian, Methodist or Episcopalian, it won't convert you to the Baptist persuasion but it will help you to appreciate the Baptist fellowship, its local church organization and its ecumenical ideal.

The second section gives a considerable space to surveys of the local community for, educational, social and evangelistic work.

The third is a splendid volume on

ministerial ethics. Many seminaries have been looking for good text in this field. This is one which I am glad to recommend.

W. H. L.

Toward a More Efficient Church by William H. Leach. Fleming H. Revell Company. 123 pages. \$1.50.

No longer is any proof needed that ministers must face the three-fold responsibility of preaching, pastoral work and executive leadership. The time has passed when it was felt that to carry the business responsibilities of one's church would diminish his prophetic vision, or "chain divinity to a desk." The question is, where may ministers find guidance to the solution of their administration problems?

Toward a More Efficient Church, by Dr. Leach, is one of the answers. It is not a complete textbook, but it is a thought-provoking treatise of the minister as an executive, unity in administration of the church program, providing an adequate church building, and a plan for more democratic financing of the budget. "Economic necessity has done a great deal to force individuals who are not temperamentally qualified for leadership to recognize that the church is an organization," says Dr. Leach, "and that an organization must have form and executive procedure." One does not need to agree fully with Dr. Leach to appreciate the value of his suggestions which are given sincerely and freely from his own experience and observation. At the end of each chapter there are questions and answers covering practical problems which are present in almost every church. The book is commended to all who feel the need of help on the business administration of the church.

R. C.

Through the Ages

The Fellowship of the Saints compiled by Thomas S. Kepler. Abingdon-Cokesbury Press. 800 pages. \$7.50.

In this anthology of Christian devotional literature, Professor Kepler has brought together a wide selection of writings from all faiths and in all periods of history. The compiler, who is head of the Department of New Testament at Oberlin Graduate School of Theology, has previously edited a volume on *Temporary Religious Thought* which was reviewed in this magazine about four years ago. The scope of this volume ranges from the first through the twentieth centuries.

The 137 men and women represented in this book range from all the re-

ligious groups in Christian history. Next to the Bible these writings surely can inspire the believer in a manner impossible with other literature. Dr. Kepler does not include only those writings by accepted leaders of the church. He has selected from secular writers as well as acknowledged spiritual leaders. Any reviewer can find someone overlooked. For example, we do not find anything from Emerson. Nevertheless in such a volume as this, every writer who wrote something about the spiritual life cannot be included. Some selection must be made. In general only one selection is given for each author. However such writers as Luther, Thomas More and others have two selections included. One of the valuable features of the collection is the brief sketch of the author's life and writings which precede each selection. In the appendix a chronological table of great devotional writers paralleled with notable historical events makes clear the time perspective of each as well as the development of religious thought through the centuries. Indexes arranged by both authors and titles make any selection easy to find.

This volume will make an excellent devotional source for the minister in his morning meditations. It could be used for any course of study which seeks to review the great spiritual masterpieces of literature.

W. L. L.

Religion Through the Ages. Ed. by Hermon F. Bell and Charles S. Macfarland. Philosophical Library. 445 pages. \$5.00.

This is an extensive anthology of writings of philosophers, theologians, essayists, poets, and historians dealing with theistic faith. There are some thirty writers included running from Cleanthes to the twentieth century. The editors had as their purpose to assemble and make available a wide variety of contributions to religious thinking along positive theistic lines through the ages. The writers selected include: Fenelon, Bryant, Hugo, Cowper, Garman, Carlyle, Longfellow, Eliot, Kant, a Kempis, Lowell, Amiel, Calvin, Whittier, Epictetus, Wordsworth, Aurelius, Holmes, Goethe, Dante, Jonathan Edwards, the Brownings, Milton, Bunyan, Tennyson, Cleanthes, and St. Augustine. A useful feature is the inclusion of a brief biographical sketch with each writer selected.

S. L.

A Serious Call to a Devout and Holy Life by William Law. The Westminster Press. 355 pages. \$2.00.

It would be absurd to offer any review on a book which over the last

two centuries has found its way into the heart of Christendom as a classic of devotional literature. It is enough to suggest to those who have never read it or who desire to re-read it that William Law's great exposition of the spiritual life with its many timeless suggestions is being made available for them in a new edition.

A word of recommendation should be included on the twenty pages of Introduction from the pen of the late Dr. J. V. Moldenhawer. The distinguished pastor of the First Presbyterian Church of New York City, much of the scholar and the saint himself and with that distinctive touch to his writing which indicates the true lover of literature, was just the man to introduce William Law to his readers. It is plain that he knows not merely the story of William Law's strange and interesting career, but has journeyed far along the path to which the classic points.

F. F.

Sermons

The Shaking of the Foundations by Paul Tillich. Charles Scribner's Sons. 186 pages. \$2.50.

We have here a volume containing eighteen sermons by one of America's most eminent and influential theologians. In introducing this book a word should be said about its author. He is a native of Germany and studied at Konigsberg, Berlin, Tubingen, Breslau and Halle-Wittenberg. He taught in several German universities and was a leader in the Christian socialist party. Shortly after Hitler's rise to power he published his book on *The Religious Situation*, which resulted in his being asked to leave Germany. Since 1933 he has been a professor at Union Theological Seminary. His influence upon American theological thought has been wide-spread and profound.

It cannot be claimed that these sermons are easy reading. Not only are they thoughtful, but at times it is difficult to connect with the author's thesis. The sermons are not intended for cursory reading; they must be thought through. That they are rich in ideas and spirituality will soon become apparent to the careful student. The mastery of this book will be an intellectual adventure of a type which one experiences but seldom. Since the book is not epigrammatic the sermons are not particularly quotable. They must be grasped as totalities.

The topics give some understanding as to the weighty issues with which Dr. Tillich deals. Among them are the following: We Live in Two Orders, Escape from God, The Depth of Existence, The Yoke of Religion, The Experience of the Holy and Waiting. Of these the last is but three pages. It is, however, gripping and unforgettable. Sometimes the discourses are prefaced by the usual type of text. The last one, Behold, I Am Doing a New Thing, is preceded by more than three pages of texts.

This book is a contribution to theological literature. It gives an insight into the mind and heart of one of the great thinkers of today. Most of the sermons were delivered at Union Theological Seminary, either in the Sunday chapel service or in the daily chapel.

L. H. C.



"The Hindu, Gandhi, has taught me more of the Spirit of Christ than perhaps any other man . . ."

—E. Stanley Jones

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ary-evangelist, depicts just what manner of man Gandhi was and what he accomplished when he adopted the Christian principle of overcoming evil with good. Here is a resumé of India as she is today, as a result of Gandhi's life and death, and a forecast of her future. It is a sweeping challenge to Christianity—a dare to Christians to be Christian.

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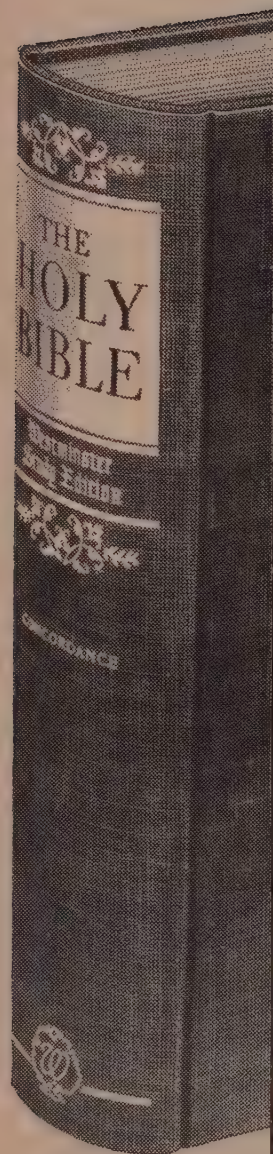
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Have This Mind by Gerald Kennedy. Harper and Brothers. 210 pages. \$2.00. One of the best books on preaching of recent years is *His Word Through*

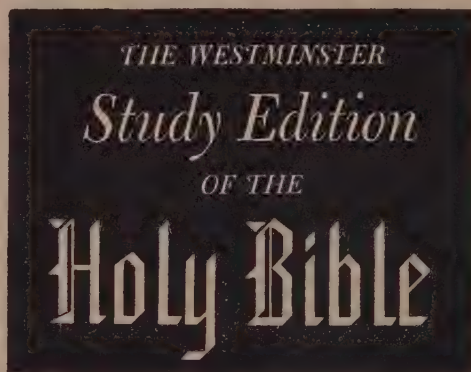
Preaching by Dr. Gerald Kennedy of St. Paul's Methodist Church, Lincoln, Nebraska. Some of us who during the last year or so have been rereading this



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illuminating and inspiring volume have now and then ventured to hope that we might be able to sample for ourselves some of the preaching of this minister who has written so well concerning it. This is exactly what we have the privilege of doing in Dr. Kennedy's new book, *Have This Mind*. It contains fifteen sermons, representative of modern preaching at its best.

Although Dr. Kennedy's preaching in thought, emphasis and spirit is typical of that of the enlightened homiletics of the past ten or fifteen years, he follows in the footsteps of the homiletics of an earlier day in basing his sermons on texts. A careful study of these discourses is convincing evidence that the usefulness of the text announced at the beginning and woven into the warp and woof of the sermon is an advantage, which some preachers too frequently discard.

Among the topics of these sermons are the following: Truth for Christians. Hidden Writing of God, God Present With Us, Forgiveness and the Scapegoat. The Half-Witted Brother, and the Final Triumph. These discourses are not "lower-shelf" material. There are paragraphs which have to be read more than once, and in fact, are worth reading more than once. It is safe to say that for many the reading of this book will be an intellectual and spiritual adventure.

One of the incidental values of Dr. Kennedy's homiletics is its exemplification of the sermonic value of the use of literature, great and near great, as illustrative material. It is also interesting to note the high degree of skill with which the introductions are handled. Especially noteworthy is the beginning of Number XIV, which in itself is one of the best sermons in the book.

L. H. C.

How to Live Your Faith by G. Ernest Thomas. Fleming H. Revell Company. 189 pages. \$2.00.

This volume offers seventeen excellent sermons and deserves a wide reading for three reasons.

1. Each sermon is based upon a common need as developed by an inquiry among the large membership of the Haddonfield Methodist Church in New Jersey of which the author is the pastor. "How to Pray," "How to Conquer Fear," "How to Overcome Personal Handicaps"—these sample titles indicate the aim of all the other sermons.

2. Each sermon is Biblical in the sense that it rests its basic truth on the Scriptures and in certain instances, for example, the sermon on "How to Be Happy," provides a very direct exposition.

3. Each sermon is phrased in a clear and simple style and contains most apt and telling illustrations. Indeed in this last respect the author reveals a very high standard. His illustrations almost always are fresh and striking.

F. F.

High Wind at Noon by Allen Knight Chalmers. Charles Scribner's Sons. 208 pages. \$2.50.

Eighteen years ago Dr. Chalmers left the First Presbyterian Church, Buffalo, New York, to become the suc-

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cessor of Charles E. Jefferson as minister of the Broadway Tabernacle Congregational Church, New York City. Ending his distinguished ministry there, he will go this fall to Boston University School of Theology as professor of preaching and applied Christianity. It is interesting to read the present volume in the light of the new responsibility which Dr. Chalmers will assume as a teacher of preachers, especially those of "the Methodist persuasion."

High Wind at Noon is not a book of sermons, although it is rich in sermonic material. It consists of twenty-one essays, plus a prologue and an epilogue. The book like "all Gaul is divided into three parts." The first general head is *The Dilemma of the Liberal*, the second, *Bones in a Desolate Valley*, and the third, *The Current in a Troubled Stream*. The book throughout is characterized by wealth of thought and skill in expression.

Dr. Chalmers has unusual ability in the formulating of titles! It is doubtful if an individual could read a single one of these headings without being stimulated to do some thinking on his own account. Typical topics are these: *Living on the Fathers' Reputation*, *The Natural Goodness of Man*, *Refusing to Look at Our World*, *The Inarticulate Life*, *Powers of Darkness*, and *On a High Hill*. It is safe to assume that a man who can put so much thought in a title will have something on the pages which follow it, and those who make such an assumption will most certainly not be disappointed. From almost every page there leaps up to the reader some thought-crammed epigram which makes him want to familiarize himself with its context.

L. H. C.

War

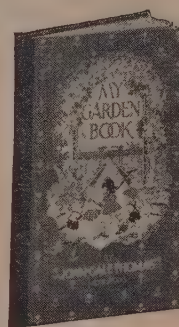
The Church, the Gospel and War, edited by Rufus M. Jones. Harper & Brothers. 169 pages. **\$2.00.**

Here is a symposium of articles by distinguished contributors from Britain as well as our country. The introduction must be almost the last word that that great mystic and stalwart Christian Rufus M. Jones wrote prior to his translation into "the land of larger dimensions." The introduction is characteristic of Rufus Jones, and is timely and thought provoking. After showing the utter futility and senselessness of modern warfare Dr. Jones writes:

"Life, according to the divine revelation made in the gospels, can go on only in an atmosphere of human fellowship and co-operation. Men, women and children cannot come to their spiritual stature, cannot realize their potential nature, in a social atmosphere of hate and anger, or when they are engaged in killing men or seeing it done. In that type of social climate the higher impulses and the diviner contacts of life are weakened or missed altogether, and the truer ideals of life are frustrated and defeated. War checks and blocks the whole business of higher life of man; it interferes with all the essential processes that go to the making of spirituality."

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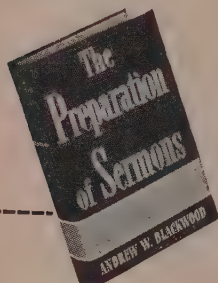
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olic, stating the case for the pacifist position in regard to war. Whether a man is a pacifist or not if he has at all an open mind, not at all cluttered with prejudices, he should read, in fact ought to read this book.

Here are some of the authors: Charles E. Raven, C. Paul Gliddon, Percy Hartill, Herbert H. Farmer, Roland H. Bainton, Kenneth Scott Latourette, Laurence Housman, Charles Ingelhart, Kirby Page and Evelyn Underhill.

A. S. N.

Not By Might by A. J. Muste. Harper & Brothers. 227 pages. \$2.50.

The author of this book, a Presbyterian minister, has written a volume which shows how pacifism is the answer to our present world hatreds and crisis. There will be a few World War II chaplains who may be puzzled with some of the material presented. On the other hand no thoughtful Christian today can pass some of these pages lightly aside by saying—to quote the Introduction's theme—"New Ways I Will Not Try."

Dr. Muste's thesis is that Jesus lived and taught a practical way of life. Christianity for him is clearly expressed in the subtitle of the book. "It is 'the way to human decency.'" About this concept our author holds that all our attitudes and thoughts must be centered. We cannot and must not talk about the inevitability of war. It can be stamped from the world when human decency gains the position of leadership in all economic, political and social situations in the world. The

note of great courage and personal sacrifice is found on every page of this book.

The ninth chapter of the book may serve to illustrate the manner in which our author proceeds with his arguments. There is a strong depth of sincerity in each chapter. This chapter is entitled, What the Spirit Saith to the Churches. Dr. Muste believes that "the church will not give any distinctive utterance but simply echo the views of current liberalism." "The business of the church," he insists, "is to declare what is right and wrong by God's absolute standard, not what is expedient or possible." The author asks whether it is time "to take off the uniforms of Caesar forever and to take up the Cross?" This is the time, our author concludes, to believe in the power of love, prepared to suffer and lay down its life to overcome evil.

Time Magazine has called Dr. Muste "America's number one pacifist." If that be true, then this is the pacifist's number one book for the debate on peace. It must be read by those who believe they must refute pacifism.

W. L. L.

Jesus Christ

The Kingship of Christ by W. A. Visser 't Hooft. Harper & Brothers. 147 pages. \$1.50.

These are the Stone lectures for 1947 delivered at Princeton Theological Seminary. There is preaching material here. The significance of the effect of the war on the churches of Europe is appraised by one who has been in close touch with them. The theological shifts which have been brought about are traced, and the newer emphases are given their Biblical bases.

There is much original and new. The Kingship of Christ is traced in its background in Protestant theology. The Biblical background is excellently presented in a fresh approach. The Kingship of Christ in the Church and in the world sounds a clarion call to a deeper devotion to His service.

The author states that the war has brought out two truths born of conflict: "The Lord of the church is the Lord of the world," and "The church is the conscience of the nation."

Dr. Visser 't Hooft writes that the church has its true existence only "in permanent dialogue with its Lord." There is a great deal of eschatology here. The Church is "itself an eschatological fact." "Where the King is not proclaimed or is proclaimed only in a pious but irrelevant manner, the Church loses its birthright." "The Church . . . owes to the rest of creation the announcement that this Kingship concerns all men and all powers."

We are living in the time of the reign of Christ. He is the conqueror of the "dethroned powers who rule this world." The powers of evil in this world do not admit their defeat and are still acting as if they were the true rulers of the world. But there is only one throne in this world and that is occupied by Christ.

The Church ought to be mobilized for the service of its King. A church which takes the Kingship of Christ seriously ought to work to restore the unity of the Church of Christ. Dr. Visser 't Hooft says the war hastened the

process toward tangible unity. Many churches are on their way toward a recognition of their membership in the Church Universal.

The notes at the end refer to books which the author used in his study. Most of them will not be readily available in America. However, they serve to point out the extent of his bibliography. One cannot help longing to have heard the author deliver these lectures, so that one could have caught the personal fervor of his message.

R. J. B.

Biography

The Biography of a Mind: Bosworth of Oberlin, by Ernest Pye. 491 pages. **The Christian Religion and Human Progress;** Bosworth's Addresses, edited by Ernest Pye. 328 pages. The Bosworth Memorial Committee of the Board of Sponsors. Price, per set, 8.00.*

The year 1927 was marked by two important events in the history of Oberlin College—the retirement of former President Henry Churchill King and the death of Dean Edward I. Bosworth of the School of Theology. For four decades the intellectual and spiritual standards of Oberlin were largely formulated by these leaders, and their influence extended far beyond the institution which they served. These two books prepared by a former secretary of Dean Bosworth will not only be of special interest to those who knew him as teacher and friend but will also be of value to any desiring a sympathetic understanding of a great Christian Liberal of a former generation.

In the first of these volumes Dr. Pye "attempts to lay hold of certain of the great concepts which occupied the mind of Edward Increase Bosworth, to set them forth, and to give them relatedness to current thought." Thus, as the title indicates, this is the biography of a mind rather than the history of a person. The book is divided into three sections, the first of which consists of a brief biographical sketch, "The Man We Knew." In the second section entitled "The Permanent in Bosworth" the author discusses the meaning and implications of several powerful religious ideas dominant in Bosworth's thinking. Such topics as the nature of religion, religion in daily living, the scientific spirit in religious inquiry and the relation of Bosworth and King receive careful treatment. The third section, "The Search for Reality" is concerned with such themes as "His Mind's Anchorage," "The Personal Factor," "Technique in Attaining the Life of God in the Souls of Men" and "Beyond Mortality." While at times somewhat discursive, the analysis is marked by painstaking scholarship, intellectual acumen and sympathetic insight.

The second of these volumes takes its title from a series of nine lectures that comprise the first part of the book. Here it is assumed that human progress is possible and that God works through the evolutionary process. God is defined as "Conscious Intelligent Good Will." Faith is "the reaching out of the whole man to work with the unseen energy of God at any cost

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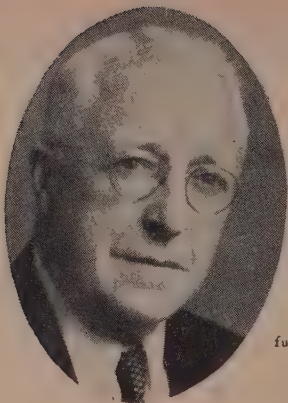
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and to the utmost in creating a wise, powerful, honest and friendly world." Salvation means "being saved to a creative career." Belief in personal immortality is strongly affirmed in these and other writings of Bosworth.

The remainder of this book contains miscellaneous studies and interpretative addresses. Some are concerned with New Testament themes such as "Paul the Founder and His Foundation," "The Period of Doubt Among the Friends of Jesus," and "The New Testament Conception of the Disciple and His Money." Two helpful addresses deal with what can be accomplished through prayer. Other subjects discussed are "The Fine Art of Getting On With Men," "The Discovery of God," "The Daily Practice of Immortality and Its Influence on Character."

Here and there in these volumes are assumptions that may be challenged by those who are out of sympathy with the basic tenets of Christian Liberalism. Thus, after Hiroshima and Nagasaki, it is not easy to agree with Bosworth's assertion that "if some new explosive should be discovered that would destroy the lives of a million men in an instant, there is now a friendly sentiment in the hearts of men that would demand the elimination of this explosive from modern warfare." But, all in all, the religion of Edward I. Bosworth was wise, discerning, practical and based on a profoundly Christian life and experience. We are indebted to Dr. Pye for interpreting Dean Bosworth to our generation.

J. C. P.

Livingstone's Last Journey by Reginald Coupland. The Macmillan Company. 271 pages. \$3.50.

Sir Reginald Coupland, Beit Professor of Colonial History at Oxford University, is an old hand when it comes to undertaking and interpreting Africa and its explorers. He is the author of *Kirk on the Zambesi*, *The British Anti-Slavery Movement*, and *The Exploitation of East Africa*. We see, therefore, that he is no novice in the African matters, and when he speaks through his current volume it is with a voice of understanding.

Dr. Coupland has availed himself of the most reliable papers dealing with the life and work of the Immortal Scot, and has made full use of Dr. Livingstone's journal, as he has, also, of many official reports and records from the British foreign offices.

Here is an interpretation of Dr. Livingstone, which reveals the author as an intense sympathizer with the explorer, and yet, as an admirer who is ready to recognize faults and human frailties. This is not pretty or entertaining reading, but it is dramatic and informative.

Dr. Coupland's estimate of Stanley is rather caustic, but, we believe, fair and exactly according to the facts.

Here is a book which will certainly appeal to all who are interested in the early days of African exploration, and one which will be a must for all students of Livingstonia.

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SERMON STARTERS

A. The Blue Bird of Happiness

Happy is the people whose God is Jehovah.—Psalm 144:15.

"**L**IFE IS TRAGIC," writes my dear and distinguished teacher, Dr. L. P. Jacks, in his autobiography—a book in which is revealed a great mind and a great soul. "Man is born to be happy," says the renowned Russian surgeon, Dr. Boris Sokoloff, who has suffered almost every mental agony a man can suffer—including the agonies of the battlefield, months in a Bolshevik prison and a sentence to be shot. Men may differ in their interpretations of happiness but not in their desire for happiness. Happiness is the one great quest. It is for happiness that men seek the highest or fall to the lowest. But where is real happiness to be found?

A song, popular at the moment, is entitled "The Blue Bird of Happiness." The title is fascinating. So, too, is the music. And the thought of the song is that, somewhere there is happiness. Somewhere, for every human being who loves life, there is happiness.

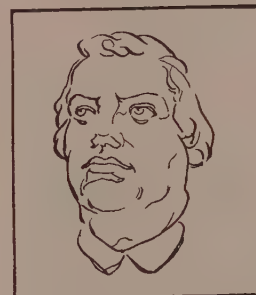
When I first heard someone singing "The Blue Bird of Happiness" I recalled to mind the lovely play by Maurice Maeterlinck entitled "The Blue Bird." Perhaps it was this play, or at least its title, that inspired the author of the currently popular song.

Our modern world has somehow lost the secret of happiness. Hence the mad quest for it and, usually, in the wrong directions. As the Maeterlinck

story goes two children, Tytyl and Mytyle, live in a poor man's cottage. Like all children they have their dreams of happiness. Life for the children is not easy. There are many depressing influences around them. But the dream—the haunting and imperishable dream—gives them kinship with all little children and their elders too. One night they go to bed, leaving the dog and the cat asleep near the fireplace. During their slumber a fairy visits the children and, magic like, leads them in adventures after happiness. Led by the fairy, and accompanied by the dog, the cat and a dove, they go in search of the Blue Bird. The Blue Bird is, of course, the symbol of happiness. They go back in memory, recalling the pleasant experiences of other days, but the Blue Bird is not there. Then they go into the realm of Nature and inquire of the animals, but the Blue Bird is not there. Finally they go to the Palace of Luxuries where the rich people have everything money can buy, where no one is compelled to labor, and where everyone sleeps as long as he or she wishes, but, strangely enough, the Blue Bird is not there. The rich people, with all their luxuries and leisure, are really not happy.

When dawn comes the children oversleep and have to be awakened. They are bewildered. They are mysteriously happy, happy as they have never been before, but they are still in their own little cottage. They cannot understand. Then one of the children cries out: "Why! that's the Blue Bird we've been seeking." (It is sitting by the window.)

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"We went so far, and it is here all the time." And who can ever forget the exultant cry of Tytyl:

Hullo, that's true, my bird! * * * Yes, yes, it's the same one! * * * Why he's blue! * * * Why that's the blue bird we were looking for! We went so far and he was here all the time! Oh, but it's wonderful! * * * Lord, how happy I am, happy, happy, happy!

The fairy play is really a sermon. Its message is for every human heart.

1. Consider those who seek happiness in the past, in the mistaken belief that the best of life is over and gone.

2. Consider those who seek it somewhere else—in distant lands and cities, or in the mountains or on the sea—anywhere except where they happen to be.

3. Consider those who seek it in an endless round of amusement.

4. Consider those who seek it in possessions: land, money and luxuries.

But the truth remains that the Blue Bird is not to be found in this fashion. Happiness is not from without, but from within. It is not far away, but near at hand: among one's friends, in the home and the church. The wise man is he who does not have to go a distance or do anything in particular in order to have a good time. He knows the secret, interior springs. He looks for and finds the beauty and joys of everyday living. He makes the most of what he has and of where he is. Above all, he links his frail, little life with the great and eternal life of God. Even in an humble cottage he awakens from his dreams to see, close by his window, the Blue Bird of Happiness.

B. A Fear-Ridden World

In a fear-ridden world—a world marked by deep distrust of human nature—every man is a stranger: a stranger to himself and to the people around him. No matter how much he may swarm with the crowd, he goes on unbearably alone.

In such a world we can expect four traits to become ever more and more conspicuous, and more and more destructive of genuine values:

A. Self-indulgence—a rampant materialism that justifies itself by the argument that nothing adds up to anything, anyway.

B. Ruthless self-interest—an intense determination to get while the getting is good.

C. Hatred—a perverse pleasure in venting upon some scapegoat the self-contempt that can neither be acknowledged nor contained.

D. Submissiveness—a wish to recover the lost dependence of childhood and have some authority cast in the role of caretaker.

Self-indulgence; ruthless self-interest; hatred; submissiveness—these are the marks, not of strength, but of weakness; not of confidence, but of fear. Because those who exhibit these traits are themselves a prey to destructive emotions, they strike out at their world with destructive force.

Because they are suffering, they make others suffer. Because they are tormented by fear, they make others afraid.

There is no cure for their illness except a sense of fellowship; a sense of belonging; a sense of being in on a human enterprise that has dignity and that can both use and reward our uniquely human powers.

Only as we believe in mankind can we win enough freedom from fear to make a world that is fit for mankind. Bonaro Overstreet in *The Churchman*.

POETIC WINDOWS

Fountains Abbey

The sunlight dazzles on the ribs of stone;

A cloud trails a slow shade across the mill.

The white monks leave their roofless church alone;

But there, life's active purpose lingers still * * *

The strong world swings the needle of the will

From these faint memories of a life half-guessed—

A searching beauty, an unearthly rest.
—E. K. Ellis

Your Picture

In the temple of my heart
There stands a picture of you.
Your face is sweet and charming
With eyes of marvelous hue.

Your dear picture in my heart,
No years will ever erase;
It'll remain there forever
In the same accustomed place.

From this picture in my heart
I can hear sweet music flow,
Your voice in soothing accents
Like no other voice I know.

I do not wish to remove
This dear image from my heart;
It's part of my being,
Your picture in my heart.—Martha W. Jennings in *Beyond These Shadows*; Exposition Press

Hard to Be a Carpenter

I wonder what he charged for chairs
At Nazareth.
And did men try to beat him down,
And boast about it in the town,
'I bought it cheap for half a crown
From that mad carpenter'?
And did they promise and not pay,
Put it off to another day,
Or did they break his heart that way,
My Lord the Carpenter?
I wonder did he leave bad debts,
And did he know my fears and frets?
The Gospel writer here forgets
To tell about the Carpenter.
But that's just what I want to know.
Ah! Christ in glory, here below

Men cheat and lie to one another so
It's hard to be a carpenter—Studdert
Kennedy

A Dream

I dreamed a dream, a night-marish
dream,

And everything so real did seem
That I thought the dream was true;
I lived among another Race,
Black my hands, and black my face,
Only that I knew.

Suddenly I was accused of rape,
And I struggled fiercely to escape —
But a force of men hemmed me in;
Their faces firm and white,
In the soft, reflected light,
They would punish sin!

And they hanged me to a tree,
Shouting, "Long live Liberty!"
And soon thereafter I was dead,
Snuffed into space and time,
"But I didn't commit the crime"
Over and over I softly said.

Other blacks just worked and sang,
A church bell in the distance rang,
They began to kneel and pray;
They prayed to God above,
They prayed for truth and love,
Their sins be washed away.

Somehow I found a church, though
dead,
Entering just as the Preacher said,
"Hallelujah, all praise to Him"
There was I a black, alone,
Listening to the spiritual tone,
Unseen, for the light was dim.

Then a flash of lightning came,
They saw me and wildly proclaim,
"Who desecrates our Holy Room,
What black shall dare to share
Our holy, sacred prayer,
Equality with us assume?"

And they struck out at me
In the name of liberty,
But I was dead, I wasn't there,
But in the dream they thought I was,
And all the commotion was because
I was black and wasn't fair!

Then something within stirred me to
fight,
For justice on earth and for right,
And e'en though I was dead,
The cause seemed so vital and just,
Something cried within Fight I must,
The truth shall forge ahead!

And so I said to startled men,
I'm here and I will come again,
I am dead and I am black,
If your preachments are sincere,
You'll return and meet me here,
I am coming back!

I am coming back to make you see
The meaning of truth and liberty;
The color of skin doesn't make
The quality of heart and mind;
Yes, I'll come back, you will find
When life returns and I'm awake!
—L. M. Brile

To the Beloved

Set me as a seal upon your heart,
as a seal upon your arm,
for strong as death is love,
ardent love as mighty as Sheol;
its flashes are bolts of flame,
of consuming fire.

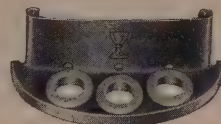
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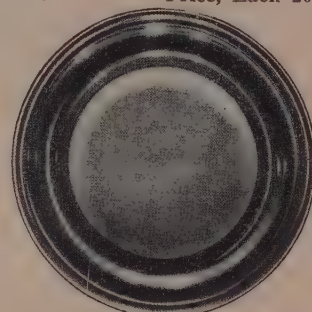


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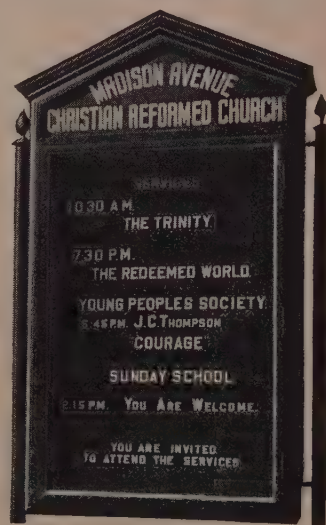
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If a man would give all the wealth
of his house for love,
men would utterly despise him.
—Leroy Waterman in *The Song of Songs*.

Evening

The sun, a lonely diver,
poises now,
Then into golden waters
of the west
He plunges without
sound, and splashes stars
upon the twilight's breast.
—Adelaide Love

SELECTED PROSE

Pastoral Prayer

Almighty God, Father of humanity, in Whose great hand the journey and generations come and go, grant Thy blessing and consecration upon Thy assembly; and upon each one, upon the life we live together and the life we live alone, upon our distracted world so hate-haunted, so fear-driven, so confused and dismayed. Make a whiter light from a higher sky shine to show us the way from the murmur and subtlety of suspicion with which Thy people vex one another. Give us rest. Make a new beginning and mingle the races and nations of mankind in a new alchemy of friendship and with some finer essence of forbearance, forgiveness, understanding and good will. Temper our minds and purify our hearts. We ask it in Thy holy name. Amen.—Joseph Fort Newton

Resurrection

The New Testament word translated "resurrection" in our English Bible is "anastasis," and does not mean either in form or substance the resuscitation of a dead body or the gathering together of the former constituents of a dead body in order to resume the kind of existence it had lost. It means more and other than that. It essentially means the furnishing of any person, who has undergone physical dissolution, with a new or spiritual body appropriate to his condition.

It means that you and I, reader, when our time comes to depart from this world will be surrendering one kind of life, the only one we have hitherto known, for another, and, we may hope, a better.—R. J. Campbell in *The Life of the World to Come*; Longmans, Green & Co.

The Quest of Happiness

Happiness! It is useless to seek it elsewhere than in this warmth of human relations * * * and these human relations must be created. One must go through an apprenticeship to learn the job * * * each man must look to himself to teach him the meaning of

life. It is not something discovered: it is something moulded. These prison walls that this age of trade has built up around us, we can break down. We can still run free, call to our comrades, and marvel to hear once more, in response to our call, the pathetic chant of the human voice.—Saint-Euxpery

Vision

A composer inspired by a great work of art may be engrossed in its preparation to such an extent as to forget tedium. If he is writing a symphony, he cannot achieve his object without undergoing what to others must seem the irksome task of writing the orchestral score with its minutiae of notes, its indications of tempo and expression, its arrangement for the various instruments. But in proportion as the composer's inspiration is strong, the work of scoring is made lighter by enthusiasm. So it is with life. Duties cannot be escaped: drudgery is often inevitable. Temptations call for watchfulness and resistance. Yet without vision work is irksome, work is grudgingly undertaken, nor is there glory in the struggle. The upward path is hard to climb. Without faith the sky is dark and starless.—B. W. Hirst in the *London Quarterly Review*.

The Ministry of Silence

Progress has been synonymous with noise. And the most dreadful noise of all is accompanied by a large mushroom-shaped cloud, and followed by a great deal of radio-activity.

Noise and materialism go together. If a man admits he possesses an immortal soul, he admits the need for quiet, for withdrawal, for contemplation. If, however, an immortal soul is dispensed with, there is left a bundle of nervous reactions, an assemblage of water and slime and animal heat jiggling to every impulse, braying into meaningless laughter when tickled, and babbling out parrot-cries when prodded or offered a bag of nuts.

Silence dignifies humanity. Meditation belongs to men, but not to machines walking. Philosophy and wisdom are bred in the stillness of the spirit. Understanding comes to the quiet heart which waits and searches for it.

If this age could learn again the lesson of silence, it might take its first steps on the long road to health and sanity. But at present all the signs are of a more concentrated fury in the devil-dance, a louder and louder beating of the mechanical tom-toms.—London *Evening News*.

Union With the Spirit

Let me know love upon my path, a love from which I leap with silver-slip-

pered feet into the burning rapture of life's dance. When all that life shall spread before me of its flowers and fruit is shrunken, blackened with the frost of fear; when all the things that I had thought imperishable are gone, leaving but a single blossom blooming like a star of hope; when life has seemed to come and go, revolving endlessly upon the wheel of change, of death and bloom, decay and life; when I have been weighed like a cluster of ripe grapes, filled with the wine of happiness, then slowly pressed beneath the shame and sorrow I have found; when all my song has sung itself, enraptured and impassioned, and now there is nothing left but longing, and the distant warmth of memory; when all my future songs will sing themselves upon the fragrant breath of bliss from an unremembered past; when I have given all because of inner, deep necessity, and seemingly am empty-handed while my pilgrimage is not yet done; when I have seared my eager pinions on some flight through flaming space, and sleep is haunted by old passions and a haunting anguish in my breast—then I shall turn toward the golden candlestick of Love, for when its tiny flicker is blown out I shall no longer wish to be here, even though my empty house remains. For wherever there is Love, there is always hope. When there is hope one glint of Beauty still remains. When Beauty has not breathed her last, still Truth can find a way, for Beauty, Love and Truth are one.

—Wesley La Violette in *The Creative Light*; David McKay Company.

BOOKISH BREVITIES

No religious book published in England in recent years has evoked more interest or provoked more controversy than *The Rise of Christianity*, by Ernest William Barnes. Now that the book is available in America it will be interesting to watch the reactions of our religious leaders. Some reactions are predictable. One will be that the author has not given ample consideration to the very latest and best in New Testament criticism—such, for example, as one finds in the writings of C. H. Dodds. Another, on the part of extreme conservatives, will be that the author is a modernist of the first order and therefore not a trustworthy guide. And a third reaction will be that of liberal theologians who, while differing as to details, will cheer a bishop who is brave enough to proclaim what he believes to be the truth. My only suggestion at this point is that the Bishop of Birmingham is at once a distinguished mathematician, a great scholar and a sincere Christian and that what he has to say about Christian origins

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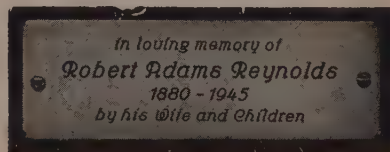
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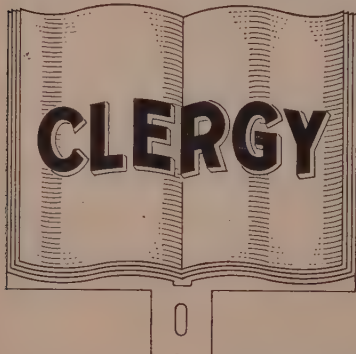
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should be known to every clergyman in America (Longmans, Green & Company, \$4). * * * *The Un-Marxian Socialist*, by Henri De Lubac, is a profound and definitive study of Proudhon who has been called "the moralist of the working-classes." Most Americans, I suspect, if they know Proudhon at all, know him only through some of his epigrams the most familiar of which are, "God is evil" and "property is theft." But Proudhon is a moralist with whose thought religious leaders should not remain unacquainted. Anti-clerical, even anti-theistic, Proudhon, by the vigor and impatience of his thought and his fine sense of justice merits our consideration. And this is especially true in a day in which Christianity and Communism are the two major and opposing ideologies of the Western world (Sheed & Ward, \$3.50).

* * * In *The Creative Light*, Wesley La Violette has given us a volume of rich insight. The author, widely known as a distinguished musician and composer, reveals himself as something of a metaphysician and a mystic and what he has to say is said with singing words. Every human being, he argues, is potentially creative and it is the duty and privilege of every man to find and set free his own creative capacities. The purpose and deathlessness of man's life and his possible high destiny is the central thought of the book. Of Jesus the author says: "He stands out above all Western figures in the verdant springtime of the heart." Of organized Christianity he says: "Christianity became partly a matter of nationality. It became a matter of dogma, cult and creeds; of authority clashing with authority. More and more it became separated from its spiritual origins." Obviously there is something to be said on the other side of this question—that some kind of dogma or doctrine is the inevitable outcome of experience, for example. Nevertheless, the reader, whatever his vocation, will find in this book deep springs of refreshment and, for the preacher, it has great homiletical values (David McKay Company, \$3.50). * * * *Sex Habits of American Men*, under the able editorship of Albert Deutch, brings together some fourteen interpretations of the epochal Kinsey report. Among them are Jewish, Roman Catholic and Protestant interpretations. Then, too, there are valuable contributions dealing with the implications of the Kinsey report in relation to personal counseling and sex education. One thing is evident: the Church has never given adequate attention to the sex factor in human life and happiness. Books such as this will do much to correct this unhappy omission

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(Prentice-Hall, Inc., \$3). * * * During the occupation of Belgium the distinguished painter, Albert Dasnoy, employed his enforced idleness in a very productive manner. He gave his time to reflecting upon the deep and ultimate meaning and significance of the Greek myths. The result of those leisurely reflections is set forth in *Gods and Men*, a book of profound discernment and artistic beauty. Here is told something of the desires and doubts which have haunted the human mind in all ages. Here is revealed the ageless value of Greek culture and insight. The black and white drawings, copied from ancient Greek vases, are by the well-known sculptor, Charles Leplae. This book is having a large sale in Europe and I hope that it will have a very wide reception in America (The Harvill Press, London; 8/6). * * * Leroy Waterman of the Department of Oriental Languages and Literature in the University of Michigan is a teacher in whom are combined the seldom combined virtues of scholarly precision and poetic insight. Ample evidence of this, long known to his colleagues and his many students, becomes evident to any lover of great literature who is fortunate enough to read his magnificent translation of that perennial classic, *The Song of Songs*. The translation follows an extended introduction in which is discussed the history of the poem's interpretation and this is followed by exceedingly helpful textual and critical notes. No Bible student, and no lover of great literature of any kind, can afford to miss Professor Waterman's rendition of this classic which is rightly interpreted as a dramatic poem (University of Michigan Press, Ann Arbor; \$2). * * * The dislocations caused by two World Wars, together with the fact that few Americans read French with ease explains, at least in part, why most of us are woefully ignorant of modern French literature, especially French poetry, but ample tastes of what is best in recent French poetry may be found in W. J. Strahan's *Apollinaire to Aragon*. This anthology represents the translations of examples from the published works of thirty modern French poets covering the years 1914-45. Beginning with Guillaume Apollinaire, "the greatest single influence on French poetry since Baudelaire," the author traces the different schools, genres and varying types of poetry up to our time. There are informative biographical notes preceding each poet represented in the anthology. The rather long introduction by the editor and translator is most illuminating (Methuen and Company, London; 7/6). * * * *A Treasury of Russian Spirituality*, edited by George P. Fed-



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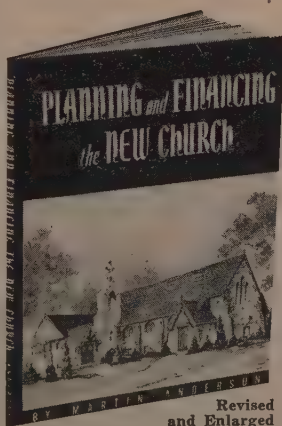
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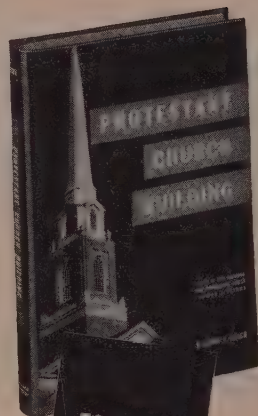
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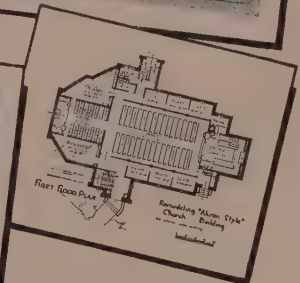
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otov of the Orthodox Theological Seminary in New York is well named. It is a treasury rich with the spiritual wisdom of Russia's religious geniuses—Theodosius, Sergius, Avvakum, Seraphim, and John of Cronstady, to name but a few. The average Western Christian, whether Latin or Protestant, is amazingly ignorant of the rich springs of Russian devotional literature. And because of this he, and the communions he represents, are all the poorer. Ministers will find this book to be of permanent value—even though much of its thought and language will seem strange to them (Sheed & Ward, \$6.50). * * * Good psychology, supported by an amazingly wide experience and a deep religious faith, combine to make *How to Stop Worrying and Start Living*, by Dale Carnegie, a book of vital information and inspiration. Those who are called upon to counsel with men and women concerning personal problems should lose no time in obtaining it (Simon and Schuster, \$2.95). * * * *Living Nobly* is a volume of fifty-two religious essays—Biblical, doctrinal and practical—covering the Christian Year and reprinted from the *London Times*. Though unsigned, it is apparent that the contributors have been men of outstanding scholarship and ability. This book, in addition to its inspirational value, is seminal with homiletical insights and suggestions (Hodder & Stoughton, London; 6/-). * * * During an unusually leisurely vacation I have had opportunity to read a number of rather substantial theological books and there is one to which I would call particular attention. It is, as I see it, one of the most important books to appear in a decade and a must book for every Protestant clergyman who, knowing its faults, is, nevertheless, convinced that, in America at least, the religious culture of tomorrow must be Protestant in principle. The book to which I refer is *The Protestant Era*, by Paul Tillich. Here is a book which breaks new ground, recovers lost causes and, though denying nor minimizing none of the difficulties, yet sets the evangelical preacher on his way with a new sense of duty and destiny (The University of Chicago Press, \$4). * * * Incidentally, the book which gave me the most interesting entertainment during the vacation season was *New York Confidential*, by Jack Lait and Lee Mortimer. But there is much more than entertainment to be found in this volume. It is highly informative. It is the lowdown on the big town and, although it contains a mass of information which is irrelevant to the needs of clergymen or delegates to Sunday School conventions, it, nevertheless, gives the visitor to Gotham an abund-

ance of information which will stand him in good stead. It reveals what maps and guide-books say nothing about. It tells you what to see and what to do, and it tells you what not to see and what not to do. (Ziff-Davis Publishing Company, \$2.75).

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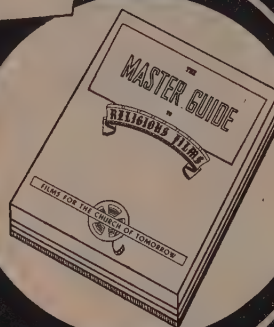
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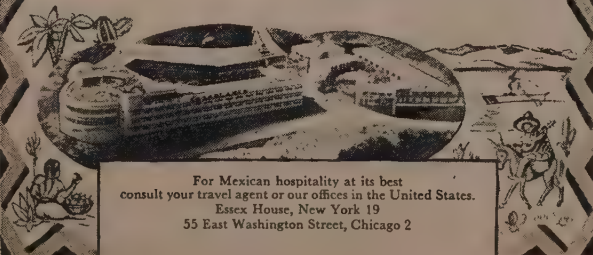


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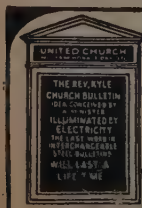


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Religion in the British Isles

by Albert D. Belden

AS THIS report is written the eyes of all Protestant churchmen and women are turned to the Netherlands at this time. It is well to remember how appropriate such a direction is if we recall the heroic struggle of Protestantism out of which Holland was born.

Our hearts beat high with hope that a new era for the Churches of the Reformation is about to begin on a world scale. That does not mean that we miss the value of a true Catholicism. Protestantism is not a denial of Catholicism—it is its reformation. A new authority appears in Christendom from this point onward equivalent though very different from the historic Vatican of Rome and Patriarchate of the Eastern Church. How singular that world-authority in Christendom should appear in this Triune form! May it be a happy augury of increasing co-operation till they are one in three and three in one!

Amsterdam is the greatest Christian Council to be called together in history, 142 denominations—nothing quite like it since Nicaea!

Archbishop Germanos

It is very interesting to learn that the Archbishop of the Greek Church in London, Germanos, who is also Archbishop of Thyateira and Exarch of the Ecumenical Patriarch of Constantinople, and also one of the five Presidents of the World Council of Churches, was recently in Moscow assisting at the 500th anniversary of the independence of the Russian Orthodox Church.

This may yet prove to be a very big hole in the "iron curtain."

The latest report about Russia and Amsterdam is from the secular press of Moscow saying that the Russian Church will not be represented at Amsterdam because the World Council of Churches is anti-democratic and political in its purpose and not concerned with ecclesiastical matters.

This is not so far endorsed by the Russian Church and it looks very much like an attempt to forestall any anti-Communist verdict on the part of the Assembly. It is to be hoped the Assembly will steer clear of such a trap, and maintain sympathy with the Russian Church.*

The Pax Christi League

This growing movement in Britain and America is pressing its plan for ending war through the churches very hard upon the Amsterdam Assembly. The British press has given good space to its plea, and a strong group of Dutch friends are rallying to the cause. American *Pax Christi* has some of its most distinguished supporters in the Assembly delegation. By a striking coincidence Rome has also launched a *Pax Christi* movement of its own, and great demonstrations have recently been held in France. The Roman *Pax Christi* is concentrating as a first step on the production of a real peace feeling between France and Germany. It would be easy to see in this only another anti-Russian maneuver and a tragic limitation to the intrinsic meaning of *Pax Christi*, but it remains to be seen if such a judgment is correct.

Greece

The Atkines Movement, which was started in 1938, recently celebrated its tenth anniversary. Its purpose is to bring Christian scientists into contact with one another. It publishes a periodical, "Atkines," the last number of which is devoted to a survey of the work accomplished during these first ten years. "A spirit which—in Greece as elsewhere—has been troubling the scientific world for more than a century." Our readers will remember that at Christmas, 1946, a manifesto was published, signed by 181 Greek scholars, artists and men of letters, in which

*The address of John Foster Dulles certainly blasted this hope.

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they declared that the future of humanity in general "is dependent on the formation of sound spiritual bases, without which no true civilization can exist. These spiritual bases cannot be laid outside the ethical framework of the Christian faith."

Many scholars from other countries, including Professor C. A. Millikan and R. Aitken, also supported this affirmation: that there is no contradiction between science and the Christian faith, but on the contrary, that science may be influenced by the eternal truth of Christian values to work towards a better world. Even from China scientists sent messages of encouragement to the members of Atkines.

The Lambeth Conference

The press report of the Conference of Anglican Bishops just concluded at Lambeth is not very impressive. It looks very much like the old story of "mountain in labour, producing a mouse," but it is necessary to wait for the official report before one can be sure.

The wholesale condemnation of Marxian Communism with evident reference to Russia was tempered somewhat by the warning not to "ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many. To them Communism appears as a protest against social injustice."

On the question of divorce the Church of England remains stationary and apparently has no concern for the baneful effects on the development of personality in partners to an unhappy and unsuccessful marriage.

Perhaps the chief value of the Conference has been the awakening of Anglicanism to its world-wide, influence and the grave responsibility of its overseas relationships.

Discovery of Manuscript of Isaiah

The director of the American School of Oriental Research at Jerusalem, Professor Millar Burrows of Yale University, has announced the discovery of the earliest known manuscript of the entire Biblical book of Isaiah. This discovery is of particular significance, since its origin is dated about the first century B.C. Other complete texts of Isaiah are known to exist only as recently as the ninth century A.D.

The manuscript, a well-preserved scroll of parchment, is an almost perfect copy written in a hand similar to the script of the so-called Nash Papyrus, and it confirms some writings of Septuaginta. It is being preserved in the Orthodox Monastery of St. Mark at Jerusalem.

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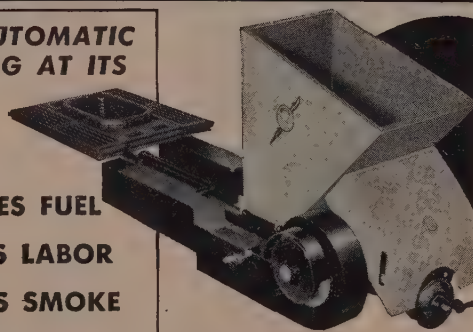
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Roman Chaplains Tribute to Protestant Churches

The Roman Catholic chaplains to German prisoners in France have held a meeting at Lourdes, and on July 30, sent a greeting to the Ecumenical Commission for the Chaplaincy Service to Prisoners of War, which we quote in full:

"Looking back, we think with gratitude to God of the fraternal help which we, as prisoners, have received from the Christian churches affiliated to the World Council of Churches. We know how many of us, especially those in remote districts, have derived insight, courage and comfort from the *Lageregemeinde* and other papers published by the ecumenical movement.

"But we feel particular joy and gratitude to the Lord of the Church for granting us this experience of the *Una Sancta Ecclesia*, in our daily contacts with our Protestant colleagues. We could give so many personal witnesses of this! But in any case we Catholic chaplains shall take back with us to Germany, as one of the richest spiritual fruits of our captivity, this frank interest in one another, this prayer to the Spirit 'to unite our divisions,' this brotherhood as disciples of our common Master.

"And we shall express our gratitude for all the spiritual and moral help which you have given us by sincere prayers during the Assembly in Amsterdam, that the Lord God may use it in His grace as a further step toward the fulfillment of the last prayer of His Son: 'That they may be one, that the world may believe that thou hast sent me' (John 17:21)."

Two Americans

The *Methodist Recorder* of London published this story, in a recent issue, that should be of interest to my American readers:

Two American infidels were once talking about Jesus in a railway train. One was the notorious Colonel Ingersoll, the other General Lew Wallace. "I think," said Wallace, "an interesting romance could be written about him." "And you're the very man to write it," said Ingersoll. "Set forth the correct view of his life and character. Tear down the prevailing sentiment about his divineness, and paint him as he was—just a man among men."

The suggestion was acted upon, and the romance was written, and entitled *Ben Hur*. It was not, however, what Ingersoll had hoped it would be, for in studying the facts, before putting pen to paper, Wallace found himself face to face with Jesus, and the more he studied his life and character the more he was convinced that he was

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—Henry Smith Leiper

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more than a mere man among men, until at length, like the centurion under the Cross, he was constrained to say, "Verily, this was the Son of God."

A Layman Retorts to Dean Inge

Dean Inge does not think much of sermons as a feature of public worship. In his address to a churchmen's conference at Oxford recently he declared that preaching was like throwing a bucketful of water over a row of bottles with narrow necks. A few drops might find their way into the bottles; but most of the bucketful would go to waste. A layman, writing in a religious weekly, retorts to the Dean:

"The simile is an entertaining one. But its force depends on the assumption that the bottle-necks are narrow—by which, of course, he means that people are not receptive to preaching.

"The assumption is a big one. Probably people are not receptive to indifferent preaching. Why should they be? But all the evidence goes to show that, where preaching is good, people will flock to hear it; and it is a psychological fact that the mind of a person who is eager to hear is receptive to what he hears. The Dean's comment, therefore, is actually a reflection, not on the value of preaching, but on the negligible value of bad or indifferent preaching, and with this, I think, he would find very general agreement, particularly among regular churchgoers. Sermons, as such, are not out of season. But poor sermons never were in season."

Provost Howard of Coventry amused a few friends at Cromer with the following story. A few weeks ago he was due to preach at Rugby. To his horror the express went through Rugby station. He sought out the guard who suggested that a message tied to some hard substance should be dropped on the next station. So the Provost wrote, "The Provost of Coventry was put on the wrong train and is on his way to London." This was transmitted over the telephone to the vicar of Rugby in the following words: "The gent from Coventry has overstepped the mark and cannot come."

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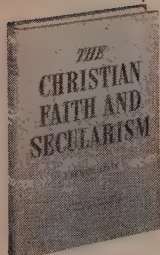


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THE NEED OF NEW INSIGHTS

A novelist says about a certain place of worship: "The whole church had the smell of clothes, shut up in a closet, that had not been worn for a very long time." Whenever religion looks like an ancient habit of thought, an absolute doctrine and practice, without any insight, freshness, and power to meet the needs of the time, it is because there has been no first-hand experience of God. The past has no saving vision for the present unless people have tried out its truth for themselves. Carlyle turned into the old clothes market and looked at the empty suits and as he thought of the romantic figures and distinguished men who had worn them, exclaimed, "These old garments are ghosts of life, come to judgment." Yes, amid the shocks of change and catastrophe, a merely traditional religion is inadequate and outworn, and is discarded as something which has served its day.

What is needed is not an old report, but a new insight which will verify and extend it. . . . The traditional must pass into the personal, and be revived, corrected, and completed by the new vision of those who are in touch with God. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." From *Crisis on the Frontier* by Arthur A. Cowan; T. & T. Clark, Edinburgh.

UNSEEN CURRENTS

A few years ago in crossing the Atlantic we ran into rough weather. It was cold and stormy. An experienced traveler said to me, "Wait until tomorrow; it will be warm then." I thought it was wishful thinking. But the next morning we came into warm summer weather again. When I saw my traveling companion I said: "Let me ask you. Are you a good guesser, or how did you know that we were going to have warmer weather?" He laughed. "I knew it would be warmer, but there is no magic about it. I just knew that on this day we would be in the Gulf Stream." I had only seen the clouds and rain. He knew of the unseen current bearing a mighty force of warmth to overcome the storm.

No one can deny that all we can see seems against any claims or hopes for a more brotherly society. But the deeper question is: Are there forces slipping in on unseen currents which may be more important and deter-



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minative than what we see amid this turbulence? For myself, I have the leap of faith. I believe that the Christian conception of brotherhood is not merely an ideal to be supported; it is not just a plank in a Christian platform which will be put into effect when enough people become persuaded of its desirability. It is a fact written even now into our very nature. From *The News in Religion* by Gene E. Bartlett; Abingdon-Cokesbury Press.

A HIGH TOWER TO THE SOUL

You have climbed to the top of some high tower, have you not? What an experience stretches out before you! What a freedom of vision comes to your eyes! What an exaltation is found above the trivial, the mean, the petty! Worship, whether in cloistered nook or stately cathedral or village conventicle, should be a high tower to the soul. Through it God becomes more real, life more enriching. By it all who use it are able to see the big, broad, expansive wonder world which reaches out beyond this one. And in the strength of the experience there is found for each of us the dynamic for daily living. From *To-Day*; Issue by Alfred Samuel Nickless; The Westminster Press.

THE TRUTH OF THE ATONEMENT

In his last novel, *Mountain Meadow*, posthumously published, John Buchan pictures Galliard, who had been reared in the bleak North, as first deserting his people, gaining a fortune, and what seemed to be a happy home, but suffering the haunting unrest that he had a debt to pay to his people. This finally unbalanced his mind. He deserted his business and his home. Another man who had only a year to live—his name was Leithen—went into the bleak North woods to find him. He was not able to bring Galliard to mental and spiritual health until he made atonement to his own restless spirit by laboring through a severe winter to save a tribe of Indians. This is more than a thesis for a novel.

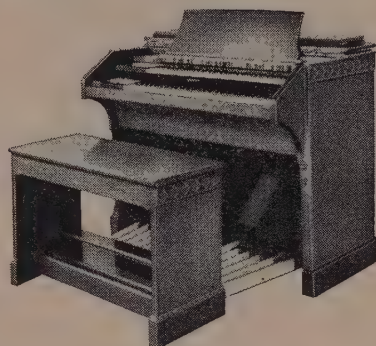
Man is under the compulsion to atone for his sins—and his sins are usually associated with his failure to recognize his debt to those who have given him his life, and especially to the Father of life. The theology of the atonement is written, not on tablets of stone, but on tablets of flesh and the realities of our human life. From *Ambassador in Chains* by Hampton Adams; The Bethany Press.

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strated, God goes on loving us regardless of what we do. He alone can restore our souls. He wants to forgive us, and he is never wearied with our coming to him.

"Tad, my dear son, go to your mother, you must be tired here" said Abraham Lincoln one day to the laddie by his side in the White House.

"No, no, Papa; I don't want to go now—I want to stay and see the people." Thrusting his hands down deep into his pockets, Tad threw himself on the floor under a writing desk near his father. Then as he rested his head on a cushion, he asked: "Ain't you tired of folks, Pa?" Well, his father was tired, but not of people. He always cared for persons. He was sure that God loved ordinary human beings; he had made so many of them!

"God loves us every one," says Augustine, "as though there is but one of us to love." From *We Believe!* by G. Ray Jordan; Abingdon-Cokesbury Press.

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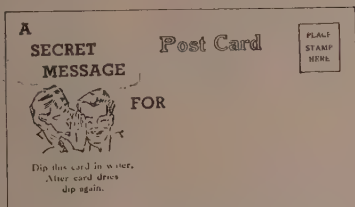
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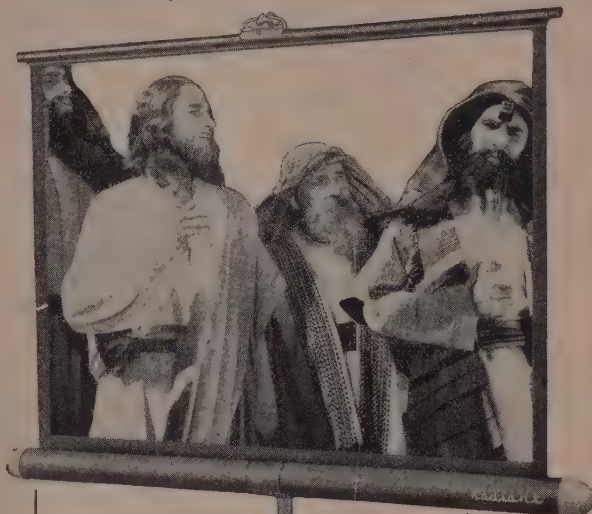
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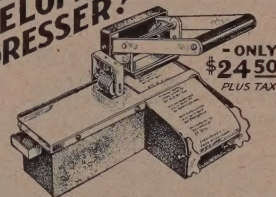
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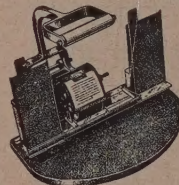
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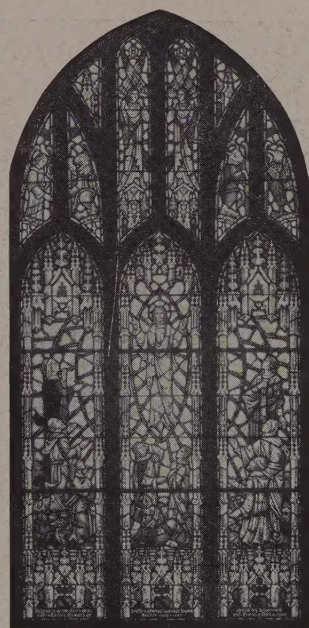
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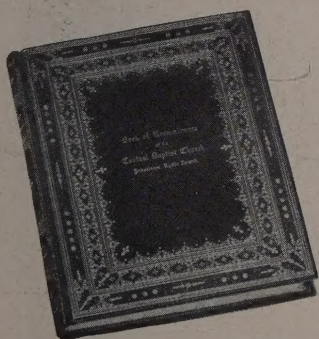
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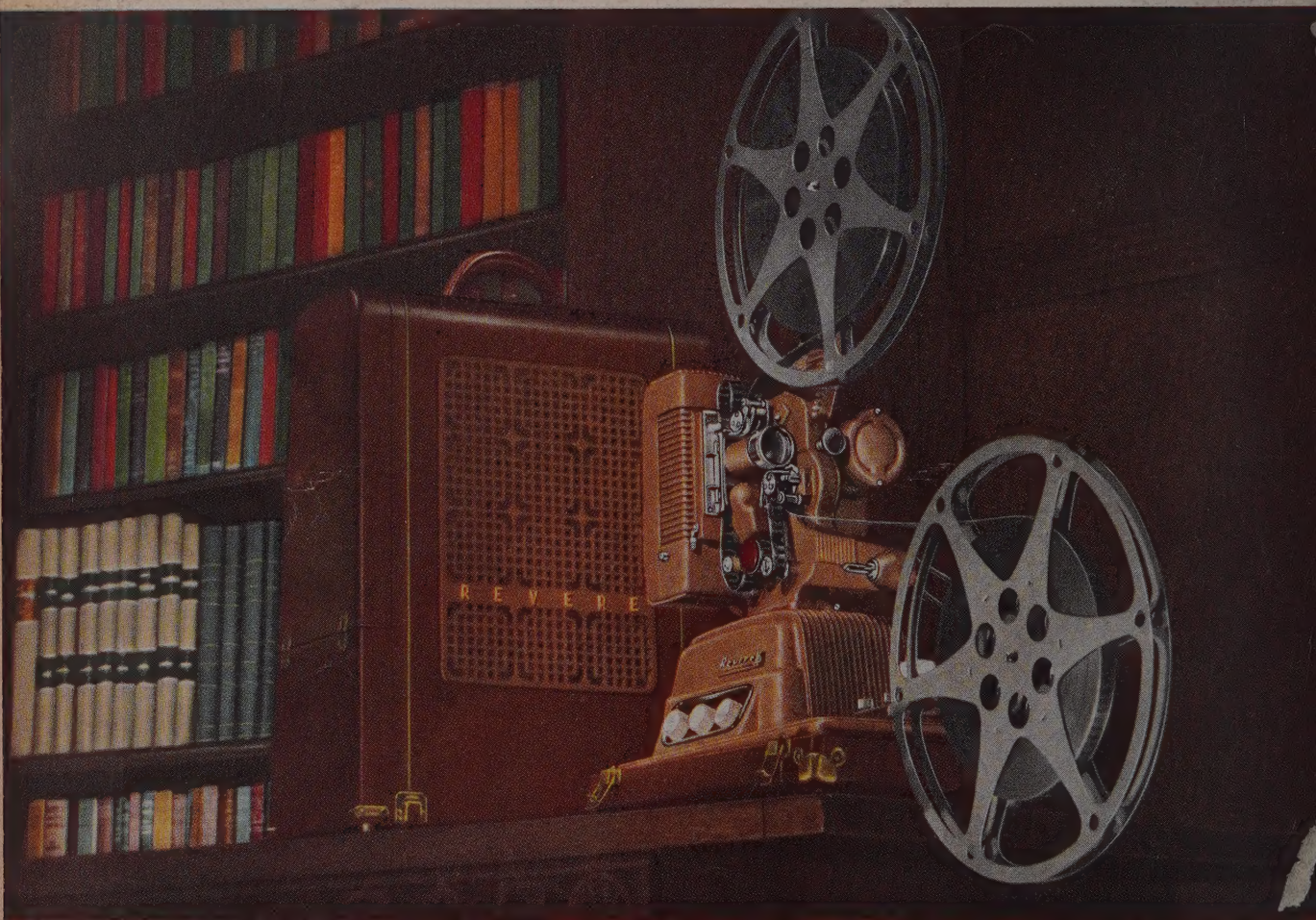
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